

PROMOTED PIONEER PREACHERS

of the West Virginia Conference
Methodist Episcopal Church

DR. GEORGE CLEATON WILDING

Greene County Public Library (Ohio)



0 53 85 1A557A2 1

COMPILED BY
CONFERENCE COMMITTEE ON
METHODIST HISTORY


Greene Co. Room 975.4 West
Virginia 1m
Wilding, George Cleaton,
1846-1925.

Promoted pioneer preachers
of the West Virginia...

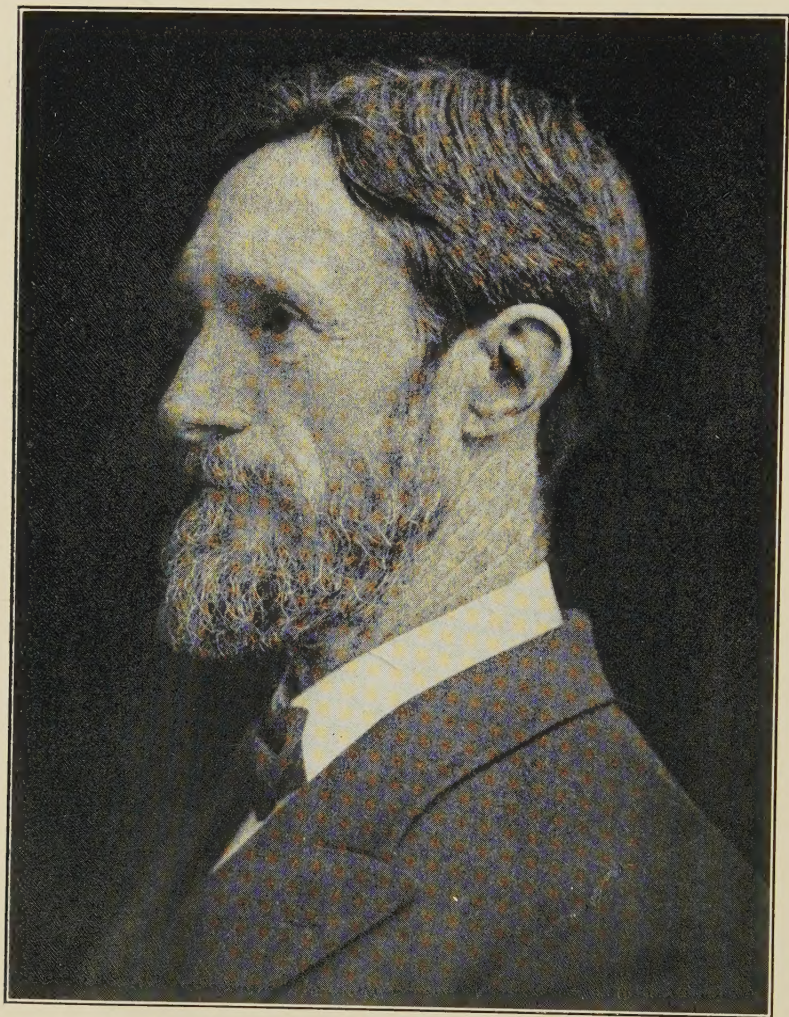
**GREENE COUNTY ROOM
GREENE COUNTY LIBRARY
76 EAST MARKET STREET
XENIA, OH 45385**



Presented by
Friends of the
Greene County Room



Digitized by the Internet Archive
in 2024



REV. GEORGE C. WILDING, D. D.

REV. GEORGE C. WILDING, D. D.

By W. C. SNODGRASS



GEORGE CLEATON WILDING was born in South Wales, July 17, 1846, and passed to his heavenly rest at his home in East Orange, New Jersey, November 16, 1925.

When four years of age he was brought by his parents to America. They settled on the Ohio River in Mason County, Virginia (now West Virginia). Young George attended the village schools and was sent to college at Marietta, Ohio. In the course of time he entered the employ of one of the large mining companies, where he rose rapidly in business standing. In 1868 he was married to Miss Mary J. Hall, who has been a loyal and devoted wife to the end. Seven children came to bless their home, five of whom—three sons and two daughters—remain to be the comfort and stay of their mother. When about nineteen years of age he was converted and became an active and enthusiastic member of the church. In the full tide of business a clear call to preach broke in upon him. Confidential friends, and even his father, remonstrated with him against turning away from such business prospects to the cheerless outlook of a poor Methodist Preacher. But he was not disobedient to the heavenly calling, and with enthusiastic cheerfulness turned his face to the new career in 1872. It was soon evident that he would succeed. His third appointment took him to the city of Wheeling, where he served two churches. From there he served as Presiding Elder of the Parkersburg District. Then he was called by the church in Monmouth, Illinois, from which he went to First Church, Peoria, after which he crossed the continent to the First Church of Tacoma, Washington, from which he went to Vancouver. In 1896 he was transferred to the Newark Conference where he has served Hedding Church, Jersey City; St. James, Elizabeth; Market Street, Patterson; and Simpson, Perth Amboy.

In 1911 he became Field Secretary of the Centenary Fund and Preachers' Aid Society, where he was very successful in bringing money into the treasury. In 1917 he retired, but his activity in the interest of the Preachers' Aid Society continued to bear fruit. The immense increase in the resources of this society is largely due to his untiring labor. Since his retirement he has resided in East Orange where he has been one of the mainstays of Sanford Street Church, from which he was buried in Rosedale Cemetery, Mont Clair.

He was of a most sunny disposition. In every situation he saw the silver that lined the clouds. Few men were so well informed on the subject of Temperance and Prohibition. On that subject he was always ready for battle. His memory was an arsenal from which he was ever ready to draw weapons for the support of his cause. Few men had so wide an acquaintance throughout our Methodism. He seemed to know everybody.

He held the pen of a ready writer, and contributed more or less to nearly all our church papers, as well as to nearly all the great family of Southern Methodist Advocates, and various papers of other denominations. In addition to these he wrote frequently for the secular press and published a booklet describing his experiences on his first circuit. His newspaper contributions took a wide range: sermons, scripture studies, personal reminiscences, anecdotes of prominent men, moralizing on historic subjects—everything about which a fertile mind would wish to write.

As the end drew near, he gradually failed in strength until he came to the close of his life as a summer day sinks to its evening. There was no repining, no fear of death, but serene confidence of a bright morning just beyond the temporary shadows. Under the spell of such a life it is easy to say with Victor Hugo: "The grave is not a blind alley; it is a thoroughfare; it closes on the twilight, to open on the dawn."

Journal and Year Book, Newark (N. J.) Conference, 1926,
Rev. Hedding B. Leech, Editor.

Promoted Pioneer Preachers

of the West Virginia Conference of the
Methodist Episcopal Church, and a
sketch of her Early Ministers
who were transferred
to other fields



By
Dr. George Cleaton Wilding

Compiled by the
Conference Committee on Methodist History

Published
With the Compliments of
Charles L. Scholl
Parkersburg, W. Va.
1927

Press of
The Scholl Printing Company
Parkersburg, W. Va.

Biographical History



THE BASIS of all history is biography. The history of the leaders of a community, sect, party, nation or race is the history of those respective groups or organizations.

The beginning of the history of the West Virginia Conference is embodied pretty largely in its founders and early promoters. The memoirs of the first one hundred members of our Conference to enter into their reward and an account of those pioneers, who labored in laying its foundations and then went to other fields of labor, will effectually cover the history of that most interesting period of initial progress.

The published tributes of these departed heroes, for heroes they were, as set forth in the minutes of the Conference from year to year, may not show their relative merits and certainly are not uniform in treatment, but they are honest appraisements of their worth by their colleagues at the time of their departure, and are valuable from a historic point of view, hence should be preserved. The first hundred are included in this compilation without any attempt at revision or correction. They appear as originally published and in the same order. They may indicate somewhat the change in modern estimates of personal fortitude and Christian experience.

This honored list is supplemented by an account of those who were transferred from our Conference before they were promoted to the Eternal Conference on high. This sketch is from the facile pen of the late George Cleaton Wilding whose love for the West Virginia Conference never waned and whose modest autobiography is included therein. It is remarkable how so busy and successful a minister could keep in touch with so many former members of this Conference. Transfers in the last twenty-five years are not included in his interesting narrative. The posthumous article of Dr. Wilding will be of special interest to the older ministers and members of our Church. It was delivered by Dr. Wilding in the form of an address

before the Conference Laymen's Association at Charleston on Oct. 5, 1911.

The generosity of Mr. Charles L. Scholl of Parkersburg in publishing this volume is gratefully acknowledged by this Committee, and places the entire Conference under lasting obligations in thus making available this information in permanent form.

CONFERENCE COMMITTEE ON METHODIST HISTORY,
By WM. BURDETTE MATHEWS, *Chairman.*



GEORGE W. DEEMER

Rev. George W. Deemer was born April 3rd, 1823, near Greensburg, Westmoreland county, Pa. He was converted to God and united with the M. E. Church in 1842, within the bounds of Connelsville circuit, Pittsburgh Conference. In the year 1849 he was licensed to preach, by the Quarterly meeting conference of Ligonier circuit for admission on trial into the Western Virginia Conference. He was received at the session of this body at Clarksburg, in October of the same year, and appointed to Marion circuit as the junior preacher, with the Rev. G. Martin as his colleague. In 1850 he was appointed as the junior preacher on Weston circuit; and in 1851 he was admitted into full connection, ordained Deacon, and appointed to Wayne circuit, where, on the 9th of October, 1851, "he finished his course with joy, and the ministry which he had received of the Lord Jesus."

Of Brother Deemer's early youth but little is known by the members of this Conference. What information we have, however, is highly favorable to the amiability and intelligence of his character. During the brief period of his connection with this body he possessed in a very large measure the confidence and affection of his brethren in the ministry, and of the people among whom he labored in word and doctrine. As a Christian, his piety was fervent, simple, uniform; as a preacher and pastor, he was diligent, faithful, and abundant in labors.

Brother Deemer possessed a mind of more than ordinary capacity; and annual examinations in the Conference course of study, as well as his pulpit labors, gave evidence of diligent and successful efforts to improve it. In every respect in which his character may be regarded, he gave evidence of becoming an ornament to the Conference to which he belonged, as well as an eminently useful servant of the Church.

The disease which terminated Brother Deemer's life was consumption. During his last illness, which was a very painful one, he manifested great patience and Christian resignation. Near the close of his illness, when informed that his end was near, he said that for ten years he had been preparing for death, and that he was now ready to meet it. And in this peaceful and happy frame of mind, surrounded by kind and attentive friends, though dwelling for the time among strangers, he passed from labor to reward,—from the service of the church militant to the honors and enjoyments of the Church triumphant.

Brother Deemer was the first to fall in our Conference ranks. But it is a subject of devout thankfulness to God that he fell at his post, with his armor on, in sight of victory; fell as "every man in arms would wish to fall." Let us follow him as he followed Christ.
Minutes 1852, p. 18.

ABRAHAM LAUGHRIDGE

Rev. Abraham Laughridge was born October 31st, 1821, in the county of Allegheny, Md., and died April 22nd, 1854, in the village of Granville, Monongalia county, Va. He became awakened and converted to God, and joined the church of his choice some twelve years ago. His life from that time forward was uniform and exemplary before the world; but as a Christian he did not seek for those higher attainments in the divine life, consequently when brought near the gates of death some six years after he professed faith in Christ, he trembled and felt he was not ready to pass through them. His prayer was for God to spare him and by His grace he would be a better man. He sought a deeper work of grace, and enjoyed more of the life of God in the soul. At a quarterly meeting in Barbour Circuit, he labored to be filled with all the fullness of God. His prayers were answered—he obtained the great blessing of perfect love, which he enjoyed in his soul, and exemplified in his life until the day of his death. He acknowledged himself much indebted to a sainted mother for his religious training, of whom we have heard him speak in tones of much tenderness and pathos. He was licensed to exhort some time in 1850 or 51, which office he filled acceptably and usefully, until he was licensed to preach in 1853, and at the same time was recommended to the Conference for the traveling connection. He was admitted and sent as junior preacher on Monongalia Circuit. His labors were begun in good time, and in the name and spirit of his Master.

As an orator he was not brilliant, nor as a logician was he very profound, but his plain practical preaching connected with his fervent zeal and deep piety, gave him promise of much usefulness in the church of God. But how mysterious the ways of divine Providence, and how delusive are earthly prospects. Little more than half the Conference year had passed when it was discovered that that subtle disease consumption was fast preying upon his vitals.

Though away from his relatives, every attention was paid him by his friends to check the disease and alleviate his sufferings, during the protracted period of his illness, which was more than four

months. His mind was of that peculiar cast that looks at the dark side of every picture. He was not therefore as cheerful as some Christians are in afflictions, but continually enjoyed undisturbed peace, and felt unshaken confidence in God. In the morning before he died, after having been in a stupor for some hours, he revived a little, and was asked, "Is your way clear—is your prospect bright?" He answered, "Yes, I have a home in heaven." A further effort was made to speak, but his voice and strength failed him. This last dying testimony was sufficient, and he soon passed away to the land of the pure and the holy. Before his interment, an appropriate sermon was preached by the Rev. W. Hunter.

Minutes 1854, p. 26.

SILAS BURNS

Rev. Silas Burns was born in Fairmont, Marion county, Virginia, January 3rd, 1828; embraced religion and joined the Methodist Episcopal Church in February, 1848; was licensed to preach in February, 1850; and entered the traveling connection in the Western Virginia Conference in June, 1851.

From the time of his conversion, Brother Burns exhibited the fruits of the Spirit in holy living. His personal piety was alike exemplary in the family, on the street, in the class-room, the prayer meeting, the Sabbath School, and wherever his vocation called him. In the pulpit he was clear, practical, and remarkably zealous. His third year in the ministry was spent in South Wheeling, where he was instrumental in the conversion of many souls, and the elevation of the whole charge. But his career of usefulness was arrested in November, by an attack of hemorrhage from the lungs, which at last proved fatal. During all his sickness his heart and mind were kept in peace, and he constantly rejoiced in the hope of eternal life. To his physician he said, "I prefer to be with the Lord, yet if he so wills it, I am willing to recover." To his wife he remarked, on the day previous to his death, "I have a constant fullness of the love of God, and uninterrupted peace." "I long to be gone, to get home to rest. Sometimes I think the Lord may not take me now; but be that as it may, all will be right." To a Presbyterian brother in the ministry he observed, "I find Christ to be true, full and strong to support me in this affliction." When shaking hands with his presiding elder, at their last interview, in view of speedily finishing his course with joy he said, "Tell my brethren of the Conference that I have gone home." Thus died in sure and steadfast hope of eternal life and a glorious

resurrection, on the 25th of December, 1854, our amiable, accomplished and beloved brother Burns.

Minutes 1855, p. 32.

WILLIAM SUMMERS

Rev. William Summers was born in Fairfax county, Va., in September, 1796, and died in Martinsville, Belmont County, Ohio, March 29th, 1855.

When and where Brother Summers was converted is not ascertained, but it appears that he joined the M. E. Church in Leesburgh, Carroll county, Ohio, and in or near that place he was licensed to preach. In 1832 he was admitted on trial in the traveling connection by the Pittsburgh Conference, and was appointed to New Lisbon circuit. The next year he was appointed to Freeport. In 1834 he was received into full connection, ordained Deacon and appointed to Wellsburgh Station. The next two years he labored on Elizabeth Circuit, and the next two on Barnesville. In 1839 he was appointed to St. Clairsville circuit, in 1840 to Martinsville, and in 1841 and 1842 he was appointed to Elizabeth. In 1843 his health being much impaired, a supernumerary relation was given him, and he was appointed to Leesburgh, and at the next Conference he was made effective and continued on the same circuit. In 1845 and 1846 he was appointed to Triadelphia, in 1847 to Smithfield, in 1848 to Warrenton, in 1849 to Grave Creek, in 1850 to Ritchietown, and in 1851 and 1852 to Short Creek and West Liberty. In 1853 he was again in consequence of feeble health, placed in a supernumerary relation, and that relation was continued until it was terminated by death. Nearly twenty-three years he was a traveling preacher, during twenty of which he was effective; and probably no man ever endured the various trials of an itinerant life with greater cheerfulness than he.

Habitually kind, courteous and honorable in his deportment; calm and firm in his purposes; steadfast in his friendship, and uniformly cheerful in his social intercourse with others, he merited and won the confidence and esteem not only of his brethren, the ministry and membership of the church, but also of society in general. As a minister he was faithful and successful—a “wholesome example and pattern to the flock of Christ;” a “faithful dispenser of the word of God, and of His holy sacraments;” and by the blessing of God upon his labors, many were awakened, converted and established in the faith of the Gospel.

His bodily sufferings during his last illness were very great, but his soul, sustained by grace, rested in tranquility and hope upon the immutable promises of Christ. To a brother in the ministry he remarked, "A present salvation—a *present* salvation is the only salvation which will meet our exigencies. I take the atonement in all its length and breadth and height." "I feel that my confidence in God is unshaken. I have never had any fears of death since I have been converted, and I have not a doubt but I shall have a glorious reward in Heaven." Thus passed away in full assurance of faith and holy triumph our beloved Brother Summers, virtually crying with his expiring breath, "*Behold, behold the Lamb!*"

Minutes 1855, p. 33.

ELI H. McLAUGHLIN

Rev. Eli H. McLaughlin was born March 11, 1825, in Harrison County, Va., was converted at a camp meeting held on Arnold's Run, in the 18th year of his age, and died of bilious pneumonia at his residence in Jackson County, Va., April 3rd, 1855, in the 31st year of his age.

Of his early history we are not particularly informed and of course can say but little. In 1852 he removed to Ritchie County, Va., at which time he was engaged in the work of the itinerant ministry in connection with the United Brethren in Christ.

He expressed a desire to become connected with the M. E. Church, was received and by the quarterly meeting conference of Harrisville Circuit recommended as a suitable person to be admitted into the traveling connection. He was received by the W. Va. Conference during its session at Weston, and appointed to Harrisville Circuit. In 1854 he was appointed to Ripley Circuit, where he ceased at once to work and live.

As a man he possessed a large amount of energy combined with an ardent temperament. His talents as a preacher were good—he was "full of faith and the Holy Ghost," and during the period of his short itinerant career, near 250 souls were gathered into the fold of Christ through his instrumentality. His illness, which he bore with that fortitude which Christianity alone can inspire, was short. His end was peace. He has left a wife and several small children to mourn their loss, whom we commend to the sympathies, prayers and Christian regard of the Church.

Thus has fallen in the midst of a life of usefulness, our brother in Christ—our co-laborer in the vineyard of the Lord—but he fell

at his post and gathered his laurels upon the battle-field of death. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

Minutes 1855, p. 34.

ALPHEUS ROBE

Rev. Alpheus Robe was born in Monongalia county, Va., Feb. 22nd, 1823. He embraced religion sometime during the year 1839. He was licensed as a local preacher in the year 1851; was recommended to the traveling connection and received at the conference at Fairmont, in 1854.

On Barbour Circuit where he closed his ministerial career, he was universally well received, and was doing efficient service; he was considered a good preacher, for his opportunity, and promised usefulness to the church. As a man and a Christian he was beloved by all, and his death is deeply regretted.

Minutes 1856, p. 32.

JESSE FREELAND

By request of the committee on memoirs, Richard L. Brooks was appointed to prepare a memoir of Jesse Freeland, and forward it to the Book Agents at New York for publication in the General Minutes.

Minutes 1856, p. 6.

Rev. Jesse Freeland was born June 3, 1815. He was converted to God, and joined the Methodist Episcopal Church in January, 1833, under the labors of Rev. S. E. Babcock. He was licensed to exhort in 1840; licensed to preach in 1843; and was ordained deacon by Bishop Hamline in 1848. He entered the traveling connection in the Western Virginia Conference in 1849, and was ordained elder by Bishop Scott in 1854. The last four years of his stay in time were years of much affliction; he was seldom able to preach, and often confined to his room for weeks. Notwithstanding his life was exemplary, yet he saw himself so unworthy that he would doubt his acceptance with God. But as his departure drew near his confidence increased and his prospects brightened, and when he came to the bank of the river his spirit was leaping for joy, and on the 6th of June, 1856, old Jordan rolled back at Jesus' command, and the wayworn pilgrim entered the promised land, where he rests from pain and toil.

General Minutes, 1856.

JAMES A. YOUNG

Rev. James A. Young was born in Paris, Fauquier Co., Va., and was converted to God at the early age of eleven years, and by the Quarterly Conference of West Milford Circuit, was licensed to preach in the year 1856. He traveled as a supply on Weston Circuit with great acceptability and usefulness; was admitted into the Western Virginia Conference at its last session, and appointed to labor as junior preacher on the Pruntytown Circuit, arrived at his work promptly, completed one round, and was taken sick with a fever which soon terminated his earthly existence. He bore his affliction not only with composure, but cheerfully, was often in an ecstasy of joy, and passed in holy triumph from earth to heaven. "Let me die the death of the righteous, and let my last end be like his."

Minutes 1856, p. 25.

GORDON BATTELLE

Gordon Battelle was born in Newport, Washington Co., Ohio, November 14th, 1814. Almost from his earliest recollection he was the subject of religious impressions. These impressions were deepened, through the influence of the Sabbath School, which he regularly attended in his boyhood. When he was about thirteen years of age, his parents and several other members of his family united with the church. His religious impressions were then very strong, but he continued in an undecided state of mind till February, 1829, when having fully resolved to serve God, he gave his name as a probationer to Rev. P. M. McGowan, at a class meeting; and not long afterward was justified by faith and received the "Spirit of adoption."

He spent the summer of 1833 in attending the Marietta College. Afterward he concluded that he would avail himself of the advantages for education offered by Allegheny College. This step, which he viewed as thenceforward giving "direction and character" to his "whole life," together with all its results, he ascribed, "under God, to the gentle counsels and influence" of a beloved sister of rare mental endowments, whose "piety was deep, thorough, eminently experimental and practical," and who "lived for God." He graduated in 1840 with the highest honors of his class; and in due course received the degree of Master of Arts. The degree of Doctor of Divinity was conferred upon him by the Ohio University at Athens in 1861.

On returning home from College he had some hesitation touching his future calling. He was inclined to make law his profession,

and with this view entered his name with a lawyer, though in doing so his course was not perfectly clear, nor was his mind yet fully decided. While thus hesitating he was called, as he believed providentially, to take charge of Asbury Academy, in Parkersburg, Wood Co., Va., which was then under the patronage of the Ohio Annual Conference. This call he accepted, entering upon the duties of his office in October, 1840, and he was continued in that position as principal of the school till 1843. While thus engaged he was, in 1842, by the unexpected action of the Parkersburg Quarterly Conference, Rev. S. Hamilton presiding, licensed to preach. He had not at that time any overwhelming conviction that he "*must* preach," but he deemed it his duty to listen to the deliberately expressed judgement of the Church, and after weighing the matter thoroughly and prayerfully, with unfeigned diffidence, and "with no other desire than to do the will of God," he consented to take upon himself the duties of the ministry.

In December, 1843, he took charge of the Northwestern Virginia Academy, in Clarksburg, Harrison Co., Va., which was then under the patronage of the Pittsburg Conference, and he continued at the head of this institution upwards of seven years, discharging the duties of his office with much labor and care, and very acceptably. In 1845 he was recommended by the Clarksburg Quarterly Conference to the Pittsburg Conference, for admission into the traveling connection, and was received. He was perfectly willing to take any appointment that might be given him, but he was continued from year to year in charge of the academy till 1851, when he resigned that position. Meanwhile he had been ordained a deacon by Bishop Janes, in 1847, and an elder by Bishop Waugh, in 1849.

He had for some time felt a strong desire to enter upon the regular, active duties of an itinerant preacher, and, having resigned his position as principal of the academy, this desire was gratified at the ensuing session of the Western Virginia Conference by appointing him to the Charleston station, where he remained two years. During the next two years he was stationed at Fourth Street, Wheeling. In 1855 he was elected to the ensuing General Conference, and was appointed presiding elder of the Clarksburg district. This appointment was made in opposition to his own "conviction of fitness and propriety," but after prayerfully considering the matter he resolved to act not according to his "own will, but as a son in the Gospel." Accordingly he entered upon his work resolved to "read more," to "study more," to "pray more—more frequently, more regularly, more believingly," and to seek "more of the graces of the Holy Spir-

it." He was continued four years on this district, diligently attending to the various duties of his office, and, "laying aside the study of the world and of the flesh," he waxed "riper and stronger" in his ministry, and was a "faithful dispenser of the Word of God, and of his holy sacraments."

Duly appreciating his services in the General Conference of 1856, his brethren again elected him in 1859 by a vote which placed him at the lead of their delegation to represent them in the General Conference of 1860, and well and ably did he do so. At the same Conference he was appointed to the Wheeling district. On this district he labored with his usual promptitude and energy for more than two years. From the time when he left the academy in Clarksburg till the breaking out of the rebellion his sole business had been to "minister the doctrine, and sacraments, and discipline of Christ as the Lord hath commanded." But when rebellious tyrants, bent on "rule or ruin," endeavored to overthrow our Government, and to strip us of both civil and religious liberty, he deemed it a sacred duty to serve his country when called to do so by the proper civil and military authorities, and by the voice of his fellow-citizens.

In October, 1861, he was appointed by Governor Pierpoint to visit Philippi, Elk Water, Cheat Mountain and other military camps in Western Virginia, to ascertain and report the condition of the volunteers in reference to health, food, clothing etc. This mission he performed satisfactorily, and while engaged in it he was elected as a delegate to the Convention to form a Constitution for the new State of West Virginia. He had previously devoted his eloquence, his logic, his pen, and all his energies to the preservation of the Union and liberty, and was distinguished for his indomitable fortitude and sterling patriotism. Hence his election to the Convention—an election the more honorable to him inasmuch as he was nominated and elected when absent attending to the duty assigned him by the Governor, and he knew not that he had even been thought of as a candidate until he saw his name announced in the Wheeling newspapers which reached him in some of the military camps. In that convention he stood forth as the fearless, earnest and able advocate of gradual emancipation in the proposed new State. The resolutions which he offered upon that important subject were not adopted by the Convention, but the principles on which they were based have since received the unanimous vote of that Convention, and so will live in the history of Western Virginia when the enormous evil which they were designed to eradicate shall exist no more.

In November, 1861, he was duly chosen and appointed to the chaplaincy of the 1st regiment of Virginia volunteers, which office he accepted, and at the next session of his Conference, in March, 1862, his action was sanctioned by appointing him to the same office, in accordance with the provisions of our Discipline. As soon as the Conference adjourned he hastened back to his regiment, and continued in the service of his country until death released him from all his toil and suffering.

In June, as his health was impaired, he obtained a furlough, and visited his family, in Wheeling, for the last time. He remained with them ten or twelve days, and then returned to his regiment, at that time encamped near Alexandria, Va. As his health was poor, and the sick and the wounded of his regiment were in the hospitals in and about Washington, that he might the more readily attend to all his duties, he took boarding in the city. On the 6th of July he preached his last sermon. On the 7th or 8th he found it necessary to employ a physician. His disease was fever, probably induced by the fatigue and exposure attending his services in the camp and in the hospitals, and it soon assumed a typhoid character. His sufferings were borne with remarkable patience. During his illness he was most of the time comatose, and more or less delirious: but at times, when aroused, he would converse rationally for a few moments. At one time, when for a few moments free from delirium and stupor, he expressed a hope that he would "recover to render further service to the country and the Church." And touching his prospects in a future state he remarked: "I trust in my Redeemer. I have no merit of my own. All my trust is in Him." He lingered until the 7th of August, when he faintly uttered the last words that were heard from his lips: "Praise the Lord!"

Brother Battelle was blessed with vigorous intellectual powers of a high order, which were trained and consecrated to the interests of humanity and the glory of God. In the pulpit, on the platform, on the floor of the Conference room, and, indeed, on all occasions, he was calm, clear, strong, dignified and self-possessed, as if fully conscious of his own superior endowments and acquired abilities, and yet he was gentle, meek and unassuming. In argument he was frank, manly, forcible and uniformly courteous and kind; and in council he was deliberate, prudent and sagacious.

As a preacher he was vigilant, assiduous and persevering, "having his work greatly at heart," and "serving the Lord with all humility of mind," "in doctrine showing uncorruptness, gravity, sin-

cerity"—coveting "no man's silver, or gold, or apparel," but saying most emphatically by his deportment to those whom he served: "I seek not *yours*, but *you*." His time, his talents, his learning, his experience, were devoted to the one great end for which the ministry was instituted—the *salvation of souls*. And he has left behind him a name and an influence in both Church and State which will be long and gratefully remembered by thousands. For the fruits of his godly example and his pious and patriotic labors remain with us, and "he, being dead, yet speaketh."

Minutes 1863, p. 8.

JACOB S. PATTERSON

Died, in Knightstown, Indiana, July 10th, 1864, Rev. Jacob S. Patterson, of the West Virginia Conference. Brother Patterson was born in Greene County, Pennsylvania, January 21st, 1819. His parents John and Elizabeth Patterson, trained their children for God, and he owned their labors. From childhood, Jacob was convinced that he must be born again, and at times he sought very earnestly for that blessing and then again would neglect that duty and sin much against God, until in his sixteenth year he was more deeply convinced of sin, and then he more fully resolved to seek until he should obtain the forgiveness of sins. This blessing he soon obtained. He was justified by faith, received the spirit of adoption and was constrained to rejoice with joy unspeakable and full of glory. This occurred on the 5th of December, 1835, at a meeting held in his father's house by Rev. John J. Swayze. On the next day he gladly joined the M. E. Church, which proved as he himself expressed it about one month before he died, a refuge and a home for him in this world of sorrow. Immediately after his conversion the impression was fixed upon his mind that it was his duty to preach the gospel of Christ, and this impression grew stronger and stronger, until in much weakness, and with great fear and trembling he entered upon that great work. On the 13th of December, 1838, he was licensed to exhort by Rev. W. D. Lemon. On the 10th of Oct., 1840, he was licensed to preach by the Quarterly Conference of Claysville Circuit, Pittsburgh Conference, T. M. Hudson, Presiding Elder. In April, 1841, he was employed to fill a vacancy on the Fish Creek Circuit, and in July of the same year, on the recommendation of the Quarterly Conference of that Circuit he was received on trial in the Pittsburgh Conference. His first appointment was Butler Circuit. In 1842 he was appointed to the West Milford Circuit and continued

there two years, and at the close of that time he married Miss Elizabeth A., daughter of Col. Patton, whose exemplary deportment has shown that she was well qualified for her responsible position.

In 1844 and again in 1845 he was appointed to Buckhannon Circuit. In 1846-7 to Kingwood Circuit. The West Virginia Conference was formed in 1848, and brother Patterson was embraced in it and appointed to Weston Circuit. In 1849-50, he was stationed in Morgantown. In 1851-2 in Fairmont. In 1853-4 in Chapline street, Wheeling. In 1855-6 in Parkersburg. In 1857-8 in Charleston. In 1859-60 in North street, Wheeling, and in 1861-2, he was again appointed to Fairmont Station. During his last year, in this station, his health so failed that he was compelled to desist from preaching, and in 1863 he took a superannuated relation under very painful feelings to himself and with much regret by his brethren of the Conference. During the same year he removed with his family to the State of Indiana; where with great joy he finished his earthly cause. His state of mind, his firm trust in the Redeemer, and his readiness to depart and be with Christ, are so clearly indicated in a sketch of his life drawn up by himself in accordance with a request of the Conference addressed to all the Preachers, that it is deemed proper to give to his brethren in the ministry and laity the closing part of it. It will be perceived, he says, that God gave me the great honor and privilege of preaching the glorious gospel for eighteen years; but alas! during these precious years I have been a very unprofitable servant. Yet through the tender mercy of our God I have generally had intimations of his favor, and often clear evidences of his love.

God has given me some success in each of the charges I have served, which has been cheering to my heart and calculated to sustain the conviction that it was my duty to proclaim salvation to dying sinners. I have strong faith in all the doctrines of the M. E. Church and find great comfort therein. And now being in very feeble health, with many symptoms of speedy dissolution, I can say: "Yea though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me, Thy rod and Thy staff they comfort me."

My sustaining hope is based entirely upon Jesus. God in infinite mercy has given Him as the Savior. I gladly embrace Him as *my* Savior. My mind has been unusually impressed with the fullness, the vastness and infinite efficacy of the Savior's grace. Thank God for the privilege of having a personal interest in these merits.

And now I wish to say to all my brethren in the ministry and laity that I realize a growing love to you all and I bid you an affectionate adieu hoping to renew our acquaintance on high. Thus wrote on the 9th of June—not quite one month before he died—our modest, amiable and beloved brother Patterson. He was an exemplary Christian, an able and faithful minister of the gospel, whose hands were pure, whose doctrine and life being coincident, gave lucid proof that he was honest in the sacred cause. Hence through the whole of his itinerant career he was everywhere respected and useful, acceptable to God and approved of men while he lived, he died in great peace, and has received the Crown of life which the Lord has promised to them that love Him.

Minutes 1865, p. 17.

PAUL VANDERVORT

Rev. Paul Vandervort was born in Monongalia County, Virginia, June 19th, 1828; embraced religion and joined the Methodist Episcopal Church in 1848, and entered the traveling connection in the Western Virginia Conference in June, 1855. He served the Church faithfully on seven different circuits, and on the 26th of August, 1865, in the thirty-eighth year of his age and in the eleventh of his itinerant ministry, he died at Jollytown, Green County, Pa.

Brother Vandervort was a good man. From the time of his conversion he exemplified the graces of Christianity by holy living. He was kind, courteous and honorable in his deportment, calm and firm in his purposes, steadfast in his friendship, and cheerful in his intercourse with others. These qualities, linked with his plain, practical preaching and fervent zeal, made him one of our most successful ministers, and gave him promise of much usefulness in the Church of God. But how mysterious the ways of Divine Providence, and how delusive are our earthly prospects! In the prime of his life, and while he was attending to the duties of an effective preacher on the Blacksville Circuit, he was suddenly prostrated by dysentery, and in two weeks sank into the grave.

Thus has fallen our brother and co-laborer in the vineyard of the Lord. But he had "kept the faith" and was ready "for his departure." On his dying bed he added the clearest and strongest dying testimony to his living professions of eighteen years, that he was a child of God and heir of Heaven.

In a message to his Presiding Elder, a few hours before his death, he sent an affectionate "*farewell*" to his brethren in the minis-

try, and added: "The grace of God sustains me in a dying hour. I expect to lay down the cross and take up the crown."

Minutes 1866, p. 18.

WILLIAM B. CARROLL

William B. Carroll departed this life near Kingwood, West Virginia, on the 20th day of July, 1867. About eighteen years ago, under the ministry of Brother James L. Clark, Brother Carroll was converted and joined the Methodist Episcopal Church. At the session of the Western Virginia Conference for 1856, he was received on trial in traveling connection, having been licensed to preach some four years before. He traveled the Westernford Circuit two years. He was then ordained Deacon by Bishop Ames, and sent to the Selbysport Circuit. He remained in this charge for two years, when, in consequence of impaired health, he was compelled to take a superannuated relation, in which relation he continued till death. It is proper to state that he was employed as a supply on the Kingwood Circuit one year before he was admitted into the Conference, and that he did much effective work on the same charge after he took a superannuated relation. Brother Carroll was a worker. Whenever his strength would permit, he was doing something for the advancement of his Master's cause. He was a thinker. His sermons were full of sound theology. He was deeply pious. His life was "a living epistle." In this respect, Brother Carroll was a model. He was successful. In his short ministry hundreds were converted and added to the Church through his instrumentality. He died triumphantly. Not a cloud hung over his dying bed. His faith was strong. "Oh may we triumph so, when life's last hour is past."

Minutes 1868, p. 20.

W. D. WARMAN

The Committee report in the case of Brother W. D. Warman, who died during the past year, and recommend that the preacher in charge of the Murrys ville Circuit be requested to write a memoir of Brother Warman for the Conference and General Minutes, and the Pittsburgh *Christian Advocate*.

Minutes 1868, p. 20.

(No further report was made in the case of Rev. Warman.—Ed.)

PHILIP GREEN

Rev. Philip Green was born in the town of Warwick, Kent County, Rhode Island, July 17th, 1789. He was the tenth child of John and Mary Green. When five years old he emigrated with his father from Rhode Island to the North Western Territory, and settled at what is now called Belpre, where he remained two years. He afterwards removed seventeen miles up the Ohio river to a place now called Newport, in Washington County, Ohio, where some of his relatives yet live. In that early day an Indian war was on hand, and there was scarcely any literary advantages to be had. The land was heavily timbered, and farms had to be made in the forest—the country had to be defended, and family wants had to be supplied by dint of industry and care. Under such circumstances the venerable Father Green, late of the West Virginia Annual Conference, received his education. God knew the toils and labors our Fathers would have to endure in cultivating Immanuel's fields, and wisely called men inured to hardships to do the work. Father Green was a wild boy, fond of fun, and readily shook off his convictions and the effect of the pious instructions received from his friends, until affliction and the death of near friends aroused his slumbering fears. When brought to a full sense of his lost condition, that energy of character shown in after life began to develop itself; so that when he resolved to change his way of living he immediately informed his mother and friends of his determination, and at once sought a home in the M. E. Church. He joined as a probationer, near Newport, on the Virginia side of the river, June 18th, 1813, and on July 16th, of the same year, he was converted to God, at a camp-meeting near Parkersburg. Now that he enjoyed religion himself, he began the work of an itinerant, by giving out appointments, and reading, singing, praying with, and exhorting the people.

In those days there was no preaching on the Ohio side of the river; but much wickedness, nursed by the teaching of Hosea Ballou, and the works circulated by Winchester and taught by a Mr. Sargent, with a zeal and energy worthy of a better cause. The labors of young Green were owned and blessed of God in the awakening of many souls, so that on the 26th of July, 1814, R. C. Hatten gave him license to exhort; and in June, 1816, David Young gave him license to preach, which license he faithfully used for one year, and then, in 1817, entered the traveling connection, and continued forty-four years as an itinerant, doing the work of an evangelist.

Father Green's talents were of the solid and useful kind, rather than the ornamental. His speech was plain and to the point, and

his arguments were Biblical. He read much, but his books in early life were the Bible, Hymn Book, Discipline and Wesley's Sermons; afterwards, Watson's Institutes, Slackhouse's Divinity, Prideau's and Shuckford's Connections.

The ground he traveled over extended from the headwaters of the Kanawha and Monongahela rivers to Lake Erie; and from the headwaters of the Muskingum and its tributaries to the Alleghany Mountains—a territory now embraced in the Ohio, Pittsburg and West Virginia Conferences. His circuits were large, often from three to four hundred miles around them, with from 20 to 30 preaching places to be visited in four weeks; often no roads but paths, with marks cut on trees for a guide; log cabins for a home; coarse fare, and from one hundred to two hundred and fifty dollars of a salary for himself and family. Many deep and rapid streams were to cross, without bridges or ferries. One day with his family, was often all that he could spare from his work in each round. No storms, either from the clouds, or from men or devils, could change his mind or stop him in his course. He had declared war against sin, and with it he made no compromise in high or low places. He was a man of kind feelings and warm heart. He loved his friends and the Church more than life; and now that he is gone, his work lives, and his example is a standing rebuke to every time-serving and ease-loving Methodist preacher. I have known him long and well, and I think it would be hard to prove that he ever asked for any particular appointment, or for easy work. He always took his appointment as from God, went to it as an obedient son in the Gospel, and worked to the best of his ability, and God owned him and blessed his labors; and though poor, he never wanted. As he neared the port, he was looking out for the land of rest; when he had lived four score years, with a trembling hand he wrote this, the last sentence he ever penned: "Those who sleep in Jesus, God will bring with him when he comes." He saw the end approaching, and realized that the sun can in smiles decline, and bring a pleasing night.

On January 24th, 1870, near Lumberport, in Harrison County, West Virginia, Philip Green, in the full possession of all his mental powers, in a green old age, saw the end of his toils, and bade adieu to earth; his soul went home to God and his body returned to dust as it was.

"Servant of God, well done,
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou are crowned at last."

Minutes 1870, p. 20.

ALLEN B. SMITH

Rev. A. B. Smith, of West Va. Conference, whose death occurred soon after our last session, was born on Bell Creek, in Fayette County, West Virginia, June 15th, 1827. He was born of the spirit, and joined the M. E. Church in his thirteenth year. At this early age he manifested a high regard for Christian duties, and was exemplary in his life, devoted to secret prayer, and conscientiously careful to maintain a religious deportment in the family circle and before the world. His speech was very imperfect, and he determined to train his voice for future usefulness. After many years of careful effort he succeeded in speaking, and governed his stammering tongue, and hastened to tell, and to tell clearly, the wonderful plan of salvation. He filled acceptably the several positions of steward, class-leader and local preacher. He was admitted on trial in the West Virginia Conference in the spring of 1857, and sent on the Wayne Circuit, R. Northcraft in charge. In 1860 he was sent to the Wyoming Circuit in charge. In 1861 he was ordained Deacon by Bishop Baker, and appointed, with B. L. Woodyard, on Marshall Circuit. During this year his health failed, and at the Conference of 1862 he took a superannuated relation, but continued his studies and was ordained Elder at Fairmont in March, 1863, by Bishop Morris. He now engaged in selling books, and while traveling in Pennsylvania he formed the acquaintance of Miss Sarah Jane Kipp, of Huntington, to whom he was married June 25th, 1865. In the spring of 1867, Rev. R. A. Arthur, P. E., of Charleston District, employed him as supply on Monticelly Circuit. The following spring, 1868, he was made effective and appointed to Raymond City Circuit; in 1869 to Elk River Circuit, and at the last Conference he was placed in charge of the Buffalo Circuit. He had just commenced work in his new field when, by a sudden stroke, he was hurled from the midst of his usefulness to meet his reward.

Brother Smith was an exemplary Christian, a kind companion and good preacher. His fidelity to Christian principles, his exertions for self-culture, his sweet, kind spirit, may well claim imitation by those who come after him. We commend his lonely wife to the mercies of God, and the prayers of the church.

Minutes 1871, p. 28.

JOHN L. IRWIN

Rev. John L. Irwin was born in Huntington county, Pa., January 29, 1812, and died of typhoid pneumonia at his residence in

Fairmont, West Virginia, April 26, 1871, aged 59 years and 3 months.

When about 18 years of age he was converted to God and united with the M. E. Church under the ministry of Rev. James G. Sansom. Soon after his conversion, giving evidence that a dispensation of the Gospel had been committed to him, he was urged to improve his mind by the prosecution of such studies as would best fit him for the ministry. For a time he found a home with his employer, with whom he was learning the cabinet making, who treated him as though he was a son; and for a time in the family of Brother Sansom, through whose influence he entered the ministry before he was twenty years of age.

He was admitted on trial into the Pittsburgh Conference August 17, 1831, and appointed to Somerset Circuit; in 1832 to Harrison, and 1833 in Monongalia. In 1834 he was transferred to Missouri Conference, and traveled Boonville Circuit. In 1835, by special request, he was sent to the South Indian Mission District, and traveled the "Creek (Indian) Circuit" among the Creek Nation of Indians. In 1836 we find him at Jacksonville, Arkansas, Conference, and in 1837-8 at Boonville. He was then transferred back to the Pittsburgh Conference, and in 1839-40 traveled Somerset Circuit; in 1841-2, Fayette; in 1843-4, Connelsville; in 1845-6, Legionier, in 1847-8, Beallsville; in 1849-50, Wellsburg Station; and in 1851-2, Triadelphia Circuit. This year, by a change of the Conference line, he was transferred to West Virginia Conference, and the following three years traveled the Parkersburg District; 1856-7, Short Creek and Liberty Circuit; 1858, Grave Creek; 1859-60-61, Clarksburg District, to which he was returned in 1862, but on receiving a commission as Chaplain in the United States Army, gave up the district for the more arduous duties and greater responsibilities of army life. In the Chaplaincy he continued to the close of the war, and was honorably discharged from the service July 3, 1865.

The remainder of the year was spent as agent in connection with the Soldiers' Aid Society. In 1866 he was appointed to Short Creek and Liberty Circuit, but soon after, on receiving the appointment of Bible Agent for the State of West Virginia, relinquished the former and at once entered upon the duties of his agency. In this work he took a deep interest, and was untiring in his efforts to promote a more general circulation of the Scriptures. For five consecutive years he toiled on in this good work, until arrested by disease, and then "at once ceased to work and live."

Brother Irwin was never perplexed with doubts in respects to

his conversion or call to the ministry. "My conversion," said he, "was bright as a star, and my call to the ministry as clear to my mind as though I had seen Jesus Christ let down the Bible from the sky and heard Him say to me, '*preach the word.*'" With this strong conviction of duty, though but a youth, he entered the ministry, and for the space of *thirty-nine years*, lacking only a few months, with unwearied diligence and great acceptability and success to civilized and savage, preached "Christ and Him crucified." And this he did in demonstration of the Spirit and with power. His pulpit efforts were always of a highly respectable character, above mediocrity. He possessed many excellent traits of character, he was firmly attached to the doctrines and usages of the church, and especially to his brethren in the ministry. He was a faithful and true man, never failing during his whole ministerial life to respond to the roll-call except when in the army and on his death-bed.

As a Chaplain, he acted a noble part; was a true patriot and a brave man. He did much, sacrificed much, and endured much (being twice captured and immured in Libby prison) for his country's cause and for the comfort of his comrades. In morals and religion his whole deportment was strictly that of a Christian minister.

As a State Bible Agent, in labors he was indefatigable, manifesting the same self-sacrificing spirit. In reply to a notice of his death, Rev. J. Ralston Smith, D. D., Secretary of the American Bible Society and his brethren of the Conference of our tenderest sympathy with them in this hour of their sore bereavement. Mr. Irwin was a faithful man, abounding in labor, and we cherish his memory as that of a faithful friend and helper whose work will continue to bear fruit, we trust, though he himself has gone to his rest and reward." He was an upright, honorable man, an earnest worker, a zealous Christian, and as a genial friend our hearts hold him in affection, wrote to Brother Clark, "I beg you to assure Mr. Irwin's affectionate remembrance.

"Mark the perfect man and behold the upright, for the end of that man is peace." The death of Brother Irwin was more, it was a holy triumph. "Forty years ago," said he to a friend, "I was converted, and I have been advancing higher ever since. Whatever I have done, and however feeble my labor has been, I can always say—

"It means Thy praise, however poor,
An angel's song could do no more."

When informed of the near approach of death he replied, "Let it come. There is not a cloud between me and the future. My para-

dise is certain." Again, "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" In speaking of death at another time he said, "I am not afraid. The Lord God will wipe all tears from all eyes." And then, in a holy ecstasy, he exclaimed, "The golden bowl is breaking; but as for me, I shall soon be in the regions beyond the sky, where I shall live and shine and sing forever."

"Let me die the death of the righteous, and let my last end be like His."

Minutes 1872, p. 38.

GEORGE MONROE

George Monroe was born in Highland County, Va., April 17, 1803, and died at his home in Point Pleasant, W. Va., August 8, 1872, in the 70th year of his age.

Brother Monroe united with the M. E. Church Feb. 17, 1817, and was converted the June following; was licensed to preach August 30, 1833, and was ordained Deacon by Bishop Roberts, and in 1840 an Elder by Bishop Morris.

For many years Brother Monroe labored with great zeal and success. On one of his charges he said to the writer: "I have preached seventy-three times in my new charge, and have taken seventy-three probationers into the Church." We do not know the name of the appointments successively filled by Brother Monroe, but his circuits were large and very laborious, and his pay often less than \$200 a year; yet he never complained, but gave full evidence that his mission was to save souls and gain heaven.

He was trained by pious parents and his sainted mother died in the class-room shouting the praises of God.

The labors of Brother Monroe were too much for his constitution, and he located to regain his health. In 1865 he was re-admitted to the West Virginia Conference, but in about two years his health again failed, and he took a superannuated relation, which he sustained until death.

In his dying moments he found the religion he preached to others was no cunningly devised fable, but gave him peace and joy in the Holy Ghost. He sleeps well; for he rests from his labors, and his works do follow him.

Minutes 1873, p. 47.

EDGAR B. BLUNDON

Brother Blundon was born in Morgan Co., Ohio, September 24, 1836. He was the son of religious parents. He united with the M. E. Church at the age of ten years, and was soon after converted to God. His father died, leaving him an orphan at the age of fourteen, at which time Edgar first felt it to be his duty to preach the Gospel. He enlisted in the U. S. army April 1, 1861, was promoted to be a Captain, and subsequently to the rank of Major, and served his country and his God, as a soldier and a Christian, till the close of the war. He was licensed to preach at Charleston, W. Va., early in 1865, and was employed as a supply on Putnam Circuit during part of that year. He was received on trial in our Conference in March, 1866, and was stationed at Malden. The three following years he traveled the Middlebourne Circuit. The next three he was stationed at Burning Springs from which place he was called from labor to reward. In these fields of labor Brother Blundon was, in labors, abundant and wonderfully successful, reporting about five hundred conversions in his short ministry.

Brother Blundon had been afflicted for some time past, and on the 6th of March, 1873, he passed into rest. His last words to the Conference were: "Edgar B. Blundon is saved by the omnipotence of grace. While I have been a very unprofitable servant, I have done all that I could to promote the interests of the Kingdom of Christ."

Brother Blundon was a good man, and a good preacher. We loved him much; but we hope to meet him in the better land.

Minutes 1873, p. 46.

RESOLUTIONS OF RESPECT

WHEREAS, Our beloved brother, Edgar B. Blundon, has, during the session of our Conference, after a protracted illness, been called to his reward;

Resolved, 1st. That in his death the Conference has lost a worthy and highly esteemed member, and the Church an able and useful minister.

Resolved, 2nd. That we rejoice in the victory he achieved over the last enemy; and to animate us in our work we will remember the message he sent to the Conference: "Edgar B. Blundon is saved by the omnipotence of grace."

Resolved, 3rd. That we tender to his bereaved companion and "little ones" our tenderest sympathies, and commend them to

the care of Him who "tempers the wind to the shorn lambs," and who "doeth all things well."

GEORGE W. RICHMOND

Rev. G. W. Richmond, D. D., was born in Marshall County, West Virginia, in 1833, and died of chronic affection of the lungs at the parsonage of the North Street M. E. Church, Wheeling, West Virginia, March 16, 1874, aged 41 years.

At what age the deceased was converted, or when licensed to preach, we have no means at hand of determining. In 1854 his name stands as second man on Grave Creek Circuit. Subsequently he went to Missouri, where he was employed for one or two years by the Presiding Elder. After his return in 1857, he was admitted on trial into the West Virginia Conference, after which he filled the following appointments, viz: in 1857, Benwood; 1858 Salem and Cross Roads; 1859 Guyandotte and Catlettsburg; 1860 South Wheeling; 1861 Elizabeth and Moundsville; 1862 West Milford; 1863 Short Creek and Liberty; 1864, '65, '66 Parkersburg Station; 1868, '69, '70, '71, Charleston District; 1872 and 1873, North Street, Wheeling, where closed his earthly career.

Dr. Richmond possessed natural abilities quite above mediocrity, and also acquired talents which were more than ordinary. Successfully indeed did he "study to show himself approved unto God, a workman that needeth not to be ashamed rightly dividing the word of truth." He loved the work of the ministry, and won the esteem and affections of the people wherever he went; laboring with an eye single to the glory of God and the salvation of souls. And though for years conscious of failing health, and while his zeal for the cause of God was consuming his life, yet he labored on and "none of these things moved him, neither counted he his life dear unto himself, so that he might finish his course with joy, and the ministry which he had received of the Lord Jesus, to testify the gospel of the grace of God." His dying message to the Conference was, "Tell the brethren, all is clear and bright ahead."

When the telegram announcing his death was read in the Conference room, the large audience arose and with deep solemnity and emotion, and amid many tears, sang—

"Servant of God, well done!
Thy glorious warfare's past,
The battle's fought, the race is won,
And thou art crown'd at last."

Minutes 1874, p. 37.

(Report on the Decease of Rev. G. W. Richmond, D. D.)

Whereas, Intelligence has just reached us by telegraph (March 16th, 10 A. M.) that our beloved brother G. W. Richmond had passed from labor to reward this morning in great peace, and inasmuch as we have not time to prepare a suitable memoir of our deceased brother before the close of our session, we present the following:

Resolved, That the presiding Elder of Wheeling District, all the stationed preachers in Wheeling, and others who can attend the funeral are invited to do so on behalf of the Conference.

The committee will prepare a suitable Memoir for publication in the Minutes of the Conference.

Minutes 1874, p. 37.

THOMAS M. HARTLEY

Departed this life May 31, 1875, aged 33 years and 10 months.

He was converted when about fifteen years of age through the instrumentality of Rev. J. M. Powell, of the West Virginia Conference. In his notes Brother Hartley says, "I was deeply convinced of my lost and ruined state as a sinner in the sight of God." This he made known to some friends, who advised him to go to the mourners' bench. For a time he would not do this. But he further says: "My distress of mind became so great I at once began to pray, and promised God if he would spare my life and pardon my sins, I would freely give all my time and talents to Him, and His service should be my delight. After several days of bitter sorrow and distress of mind, and a melted heart, it pleased the Lord to speak the life-giving word and set my soul at perfect liberty; and on the 19th of May, 1857, I was enabled to shout the high praises of God for His redeeming love, so gloriously shed abroad throughout *my soul and body*." Subsequently he was baptized and received into full connection by Rev. D. H. K. Dix.

In 1864, he joined the West Virginia Conference and was appointed to St. George circuit. In 1865, he traveled Frenchton circuit; 1866, Upshur; 1867, Frenchton again; 1868-69-70, he traveled Beverly circuit. He was ordained deacon in 1867, and elder in 1869. In 1871-72-73, he traveled Ellenboro circuit. In 1874, he labored on the Short Creek and Liberty circuit, near Wheeling. In January, 1875, he took a heavy cold from exposure and broke down. He made no attempt to preach during the remainder of the

Conference year. He was reappointed to that work by Bishop Bowman at the late session of our Conference. Early in the present Conference year he preached once. It greatly prostrated him and he was unable to get to church again.

Brother Hartley was modest and unpretentious, yet apparently free and unembarrassed in all his movements and exercises. During his stay on the Short Creek and Liberty circuit as compared with his former mode of work he lacked sprightliness and freshness. Disease, unconscious to him, was doing its work for some time, producing a dullness and heaviness in his labors that he did not observe. All his people loved him for his purity of life and heart.

While on the Beverly circuit he sought and obtained the experience of perfect love. His experience was clear and all who knew him believed that he experienced all he professed. His testimony on this point was as definite as it was touching his conversion.

Brother Hartley never supposed his work was done till he found himself actually dying. During his sickness he was peaceful and hopeful. When he realized the fact that he was dying, he said: "If I must cross Jordan, bring out the books, we'll square accounts. O Savior, come quickly! The angels are helping me. I'll get through." When his wife moistened his lips, he added, "That means good-by. Well done, well done," and passed away to the rest remaining and the glory to be revealed.

Our beloved Brother Hartley was buried in the preacher's lot in Ms. Wood, Wheeling, with the remains of Rev. William Summers and wife, Mary Virginia Monroe, Kate and Hattie Martin, Harry W. Hughes and Dr. G. W. Richmond. May we all meet again in that "sweet by and by."

We commend Sister Hartley and the four little children to the prayers and sympathies of the church.

Minutes 1876, p. 46.

MICHAEL DOWLER

Rev. Michael Dowler died Nov. 29, 1875, aged 70 years and 8 months. He was the son of Rev. George Dowler, and was born in Washington county, Pa. His father subsequently removed to Marshall county, Va., where Michael joined the M. E. Church in his seventeenth year. His youthful Christian life was firm and consistent. He was licensed to exhort in 1835, and licensed to preach in 1842. He was ordained deacon by Bishop Janes July 4, 1847, and

ordained elder by Bishop Morris, June 27, 1857.

He was often employed by the presiding elders of the Wheeling District, West Virginia Conference, and in this capacity did good service of a rather pioneer character. In 1869 he was received on trial and appointed to Dallas circuit. The Lord owned and crowned his labors with marked success. In 1870-71, he was stationed at Cameron, where he did excellent service in promoting the spirituality of the church, and also freeing it from great financial embarrassment. In 1872, he labored successfully on the Pruntytown circuit. In 1874 he traveled the New Martinsville circuit, and in 1875, seeming to have premonition of his approaching end, he asked a supernumerary relation, so that he might arrange his temporal affairs more satisfactorily. He preached often and labored faithfully for the Master during the year. He was stricken with paralysis Nov. 15, and died at the date given above.

Brother Dowler was a man of unblemished Christian character, consistent and uniform in life, greatly devoted to God and the church of his early choice. His memory was very retentive, and he could call to mind a large amount of historical matter upon all Bible themes. In his death the M. E. Church has lost an honored and useful member and, we of the ministry a genial, entertaining companion and co-worker. He rests from his labor and his works follow him.

Minutes 1876, p. 47.

MOSES TITCHENEL

Rev. Moses Titchenel, of the West Virginia Conference, was born in Preston county, Virginia, (now West Virginia,) February 21, 1807, and died at his home in Rosemond, Christian county, Illinois, May 23, 1876, in the seventeenth year of his age.

He was converted and joined the Church when fourteen years of age. When nineteen he received license as a local preacher, signed by Thornton Fleming, P. E., of the Pittsburgh district.

His itinerant career commenced in 1828, under the presiding elder on Lewis circuit. In 1829 he was received on trial into the Pittsburgh Conference, and appointed to the Lewis circuit, John Talbott in charge; in 1830, Woodsfield, Ohio, with John Johnson; 1831, Connellsville, Pennsylvania, with J. F. Sansom and J. Spencer, now in Oregon. In 1832 he was ordained Deacon by Bishop Emory, and appointed to Middlebourne circuit, where he remained two years. In 1834 he was in Blairsville station. During that year he was unit-

ed in marriage to Miss Elvira S. Squires, a lady in every respect worthy of his confidence, and well qualified for her new and responsible position in the Church. In 1835-6, Harrison; 1837-8, Elizabeth; 1839, Wellsburg station; 1840, New Lisbon, Ohio; 1841, Morgantown circuit; 1842, Lewis; 1843-4, agent for the West Virginia Academy; 1845-6, Marion; 1847-8, Morgantown circuit; 1849-50, Pruntytown; 1851, '52, '53, '54, presiding elder on the Clarksburg district.

In 1852 he was a delegate to the General Conference. In 1855 he traveled as Conference Tract Agent; 1856, '57, '58, presiding elder on Wheeling district; 1859-60, Triadelphia; 1861, '62, '63, supernumerary; 1864, Knottsville; 1865-6, Triadelphia.

In 1867 he was compelled to give up horseback riding on account of rheumatism, the result of previous exposure. Supposing a change of climate might be favorable to his recovery, he removed to Rosemond, Illinois. In the course of a few months he found himself sufficiently recovered to supply the pulpit of Taylorsville station, during a protracted illness of the pastor. Portions of the years 1868-9 were spent in West Virginia among old friends, of whom he had many, and who were always ready to receive him with Christian greetings. On his return to Illinois he engaged in mission work, organized two societies, and was instrumental in one of the most powerful revivals of religion ever known in that section of the country. That revival resulted in the erection of a fine church edifice, planned and pushed to its completion by his superior skill and untiring energy, under the most unfavorable circumstances. That was his last regular work, though he continued to preach, occasionally, while health and strength permitted him to do so. From the responsibilities of the pulpit he *never* wavered.

In March, 1874, he for the last time attended the session of the West Virginia Conference, held in Fairmont, of which he remained an honored member. Soon after his return to his home in Illinois, he had a violent attack of congestion of the lungs, from which he so far recovered as to be quite comfortable the following winter and spring. But in the fall of 1875 congestion returned, followed by spasmodic asthma, and that by dropsy, which terminated his eventful life May 23, 1876,

In the life and labors of this sainted servant of God there are many points of thrilling interest to which reference might be made did space allow. His early surrounding were wholly adverse to a religious life. From the hands of an ungodly father, he met with the sternest opposition, which alone yielded to the powerful influ-

ence of a consistent Christian life. He grew in favor with his brethren until fully convinced that God had a work for him to do, they thrust him out into the ministry. His education, in minor points, was incomplete, but having been blest with a native intellect above the average, and a remarkably retentive memory, by the dint of perseverance and industry, he soon rose to eminence among his brethren, both in the ministry and the laity. He read much, retained well, and had a mind well stored with useful knowledge in matters appertaining not only to the best and highest interests of the Church, but also of the country. He was thoroughly loyal both to the Church and the Government, and contributed in no small degree to the welfare of both in the time of our sorest conflicts, firmly and fearlessly standing for the right.

As a public speaker he was fluent earnest, and at times, eloquent, moving the masses at will or pleasure. Through his ministry hundreds, perhaps thousands, have been led to the Savior. I doubt if any one has ever accomplished more for the Church than this indefatigable servant of God, within the bounds of the West Virginia Conference.

His last sickness ran through a period of fifteen months, during which time he was never heard to complain, but often to say, "The future looks bright;" "I feel very comfortable;" "I am so near the throne;" "There is such a weight of glory;" "God does sustain me;" "Come, Lord Jesus." For thirteen days previous to his death, day and night, he had ecstasy of joy. And but a few moments before ceasing to breathe, his prayer was: "Come, Lord Jesus, come quickly." His prayer was heard and answered; and his blood-washed soul returned to God who gave it.

"Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last."
Minutes 1877, p. 34.

WILSON L. HINDMAN

Of the West Virginia Conference, exchanged earth for glory, from Moundsville, West Virginia, March 17, 1877, in his fifty-seventh year.

Our dear brother was actively engaged in ministerial labor, as a member of this body, for the long term of twenty-eight years.

He was a man of exemplary life, quiet demeanor, walking closely with God, and enjoying a very deep and rich Christian experience.

At the time of his decease, he was preacher in charge of Grave Creek circuit, Wheeling district, and very greatly endeared to the people for whose spiritual interests he had faithfully labored. His illness was of six weeks' duration, and while his bodily sufferings were severe, he enjoyed, through grace, perfect peace of mind, being calmly staid on God, and, at times, triumphant in the Rock of his salvation.

He had seasons of unspeakable joy, and the rapture of glory filled his soul. When spoken to about the great salvation he experienced, he said, "It needs no explanation, its all light to me."

Several times he shouted aloud the praise of God, triumphing over the last enemy.

A day or two before his departure he said to a brother, "I have a grand experience this morning, and the old ship sails grandly. I have a firm grip. I shall live forever. If there are any men on earth I love, they are Methodist preachers."

When his change came, he "fell asleep" without the movement of a muscle, and his pure spirit ascended, to be forever with the Lord.

Brother Hindman has left to the sympathy and care of the Church, a widow, an estimable and devoted Christian lady, and a grown daughter.

Minutes 1877, p. 36.

J. G. BLAIR

Dr. Blair was born in Marcellus N. Y., in the year 1816, and died of acute laryngitis, in Fairmont, W. Va., December 23, 1878. His ancestry were old time Methodists, inculcating rigidly the doctrines and discipline of a Church whose adherents were willing to separate themselves from the world, to make sacrifices, and, if need be, to suffer persecution. His grandfather, Rev. Daniel Holmes, was an itinerant Methodist preacher for over fifty years. His mother was also a noble type of that early Methodism, illustrated in the habits, manners and simplicity of life 60 years ago. Dr. Blair from early boyhood was a student, imbued with an intense love of nature and of books; reticent in manner, and absorbed in thoughts which few comprehend or understood. His desire for culture was so great that he was willing to forego any pleasure or comfort, to satisfy his intellectual cravings, and was known to walk miles, often under

unfavorable circumstances, in order to recite a lesson or receive instruction. So all-absorbing were these pursuits, that manual labors and duties which he had been instructed to perform, were often entirely forgotten. Many anecdotes are related of this early abstraction of mind, and inattention to physical occupations. Latin and Greek (himself being his own instructor) were studied and conned, often in the solitude of hours filched from recreation and sleep. The profound, persistent labor of the student, at that early period, was characteristic of his whole after life.

At a late period of his boyhood he was converted and united with the M. E. Church, and was at an early age licensed to exhort. In 1835 he was associated in Cazenovia Seminary, in a preparatory course with Larrabee, Bannister, Wilber, and hosts of others, whose names are prominent and familiar in the world of letters today. In 1839 he entered the Junior class in the Wesleyan University at Middletown, Conn., graduated with collegiate honors in 1841, and from that time until 1843 was Principal of the Blendon Young Men's Seminary, located at Westerville, Ohio. In this position he was eminently successful, as many young men whom he trained could abundantly testify. His tastes and inclinations however, were all in the realm of theology, and to become an humble, self-denying itinerant minister, to preach Jesus and Him crucified, became an all-absorbing passion. He therefore took work (having previously joined the Ohio, now the Cincinnati Conference) and in September 1843, at the session of the annual Conference held at Chillicothe, he was sent to the White Oak Circuit, comprising 22 appointments. In connection with Greenbury R. Jones, of sainted memory, as colleague, he passed his first year of itinerant life. With great zeal and ardor he went about his Master's work. Many were reclaimed and brought, through his instrumentality, into the light and higher life of the children of God.

He was married, March 10, 1843, to Miss Olive J. Winslow, a lady eminently fitted, both by culture and education, to be a helpmeet and companion for him. Five children blessed this union, three of whom are already in the spirit land.

In 1844, at the session of Conference held at Marietta, Ohio, Bishop Soule presiding, he was ordained deacon, and stationed at Greenfield, where he labored two years, attending rigidly to his pastoral duties, besides instructing a class of young men preparing for the ministry, among whom were Bishop Merrill, H. H. Black, Middleton and others. Through the influence of his teachings and the spirit they excited, a seminary was inaugurated, over which he presided six years. In 1846, at the Conference held in Piqua, Bishop

Morris presiding, he was ordained an elder. In 1852 he was called to fill the chair of Vice President and Professor of Natural Sciences in the Ohio University, at Athens. Twelve years of hard, persistent labor were passed here. Profound studies, lecturing, preaching often, teaching in season and out of season, fill up with full and abundant mental toil all these years. From 1864 to 1870 were mostly passed in educational labors, both in Ohio and West Virginia. To his persistent, patient, severe toil in the Fairmont State Normal School, it owes its great success and exalted position among the Normal Schools of the land. For its prosperity and the cause of education in West Virginia he lived.

Dr. Blair was a great lover of the doctrines and usages of early Methodism, and although neither sour nor censorious in respect to the present type of Christianity, yet for himself he retained to the last a strong preference for Christianity in all its simplicity and power. He was a Methodist after the olden type, warmly and firmly allied in feelings and recollection to the pioneers of Methodism; and to the last could see neither reason or room for any special change in the economy of the Church. As a theologian he was profound, and as a preacher highly interesting and instructive. Soon after taking charge of the Fairmont State Normal School he was transferred to the West Virginia Conference, of which he was an honored member when called by the Master from labor to his reward on high. He died as he lived, a firm believer in the Gospel and the power of Jesus to save. A number of expressions, previous to his death, evinced his unshaken confidence. Very frequently he would hold up his hand and say, "Precious Savior;"

"This all my hope and all my plea,
For me the Saviour died.
Happy if with my latest breath,
I may but gasp his name,
Preach him to all, and cry in death,
Behold, behold the Lamb."

He suffered intensely. Turning around to a friend he said, "I am afraid I complain too much." It was evident that he wanted to be entirely submissive to the divine will. A few hours before his death he said, "My soul expands with huge dimensions as I approach that shore." He said to his companion, "I had hoped to live ten or fifteen years yet, so that we might have enjoyed the evening of life together, and both have been gathered finally as the ripe corn in the shock; the ways of Providence are mysterious; He knows best." Thus submissive and trusting, he passed out of this world of sin and

labor, of pain and disappointments, and death and sorrow, into the pilgrim's home of joy and purity and everlasting felicity.

Minutes 1879, p. 45.

FRANCES M. HUGHES

Died at Cameron, September 13th, 1870, in the 32d year of his age. He commenced his work as a minister on Summerville Circuit in the year 1867, being employed for that year by the Presiding Elder. He was admitted on trial in the West Virginia Conference at its session at Moundsville, March, 1868, and appointed junior preacher on Marshall Circuit. In 1869 he was sent to Cameron. The year following to Pruntytown. In 1871 he was ordained deacon and appointed to Weston Station, where he served two years. He was ordained elder in 1873, and appointed to Buckhannon Station, remaining three years. The following term was spent on Philippi Circuit. His last field of labor was Buckhannon Circuit, to which he was appointed by Bishop Scott, October, 1877, and returned by Bishop Harris, 1878. Soon after Conference last year he commenced a series of very successful protracted meetings, in the midst of which his health failed and he was compelled, with great reluctance, to cease from all ministerial labor. In the month of June he went to Cameron with some hope that by rest and medical treatment, he might recover his health, so as to work a while longer in the Masters vineyard. But he gradually grew worse until death came to his release.

Brother Hughes was an earnest and successful preacher, a faithful pastor—"a good man, full of faith and the Holy Ghost."

His protracted illness was borne with patience. At the last quarterly meeting he desired to receive the sacrament of the Lord's Supper in his room. He said on that occasion: "This is my last communion. My life has been one of toil and trouble, but it is wonderful how the Lord has sustained me."

The closing scene was peaceful. There was no dread of death, no misgiving as he looked into the future. The last words we heard from his lips were: "It's all right."

He sleeps beside the wife of his youth in the quiet village cemetery, awaiting the voice that shall awake them who sleep in Jesus.

Minutes 1879, p. 47.

J. C. SIDEBOTTOM

No memoir of Rev. Sidebottom was ever published, either in the annual conference minutes or the general minutes.

FRANCIS GUTHRIE

Rev. Francis Guthrie, of the West Virginia Conference, died July 7th, 1881, at Gallipolis, Ohio, at the age of 80. He was born in the State of New York, June 4, 1801. He was converted and joined the regular Baptist Church at the age of sixteen. Ten years later he joined the M. E. Church, and was licensed to exhort, and was licensed to preach in 1834, and in 1838 was received into the Erie Conference. On account of the failing health of his wife, in 1840 he located, and removed to Ohio. In 1846 he entered the Ohio Conference, and traveled in that and the West Virginia Conference till 1864, when, health failing, he superannuated, continuing in that relation till his death. During his residence in Gallipolis, he greatly endeared himself to the Church by his godly life and conversation. On the Sabbath before his death, his pastor, C. F. Creighton, inquired after his health. His reply was, "Very feeble, but as happy as I can live." He professed and enjoyed the blessing of "perfect love." His life was as sweet as his testimony was clear. He reigns with Christ.

Minutes 1881, p. 35.

SAMUEL D. JONES

Rev. Samuel D. Jones died in Williamstown, West Virginia, March 1, 1881. He was born in Berks County, Pa., July 15, 1806. He was brought up an Episcopalian, but was converted at a camp-meeting, in August, 1824, at the age of eighteen, when he joined the M. E. Church. He commenced his church work as an exhorter and local preacher, and was admitted with Bishop Janes into the Philadelphia Conference, in 1830. He preached for three years in Delaware, Maryland and Virginia, with great success. Health failing, he retired for a year or two. He was married to Hannah Griffith, March 12, 1837. They landed at Marietta, Ohio, in the spring of 1837, where he entered the Pittsburgh Conference, and was very successful in the conversion of souls and the upbuilding of the Church. He was in the active work most of the time till 1873, when he was discontinued on account of age. During his ministry he built over three hundred churches, and on one charge took eight hundred into the Church in two years. During his sickness he gave expressions to his faith in Jesus and hope of a glorious immortality. He praised the Lord as long as he could speak. He died in great triumph and, like Stephen, apparently in view of heaven. His wife and two daughters, Maggie and Sarah, had already gone before. He

leaves two sons, Rev. J. C. Jones, of the Ohio Conference, and Samuel E. Jones, of Williamstown.

Minutes 1881, p. 36.

L. D. HEATHERLY

The Rev. L. D. Heatherly, late of the West Virginia Conference, was born in 1856, in Virginia. He was converted in his 16th year. For some time he engaged in teaching with good success, but feeling a call to the ministry, he offered himself to the Church, was licensed to preach, and admitted on trial in the West Virginia Conference at its session in Charleston, Oct. 4, 1877. He was ordained Deacon by Bishop Simpson, in 1879, at Morgantown, and Elder by Bishop Foster, at Moundsville, in 1881. Brother Heatherly did earnest and efficient work in the Divine service. He was a young man of deep piety and commendable zeal, a faithful servant, and good Gospel preacher. Because of his impaired health, he took a superannuated relation at Clarksburg in 1882, thus hoping for the better, but his work was done. He grew weaker under the power of that fell destroyer, consumption, and died in Wayne County, West Virginia, Dec. 13th, 1882. Thus peacefully and triumphantly passed the soul of our brother from the severe conflicts of time to his everlasting reward in heaven.

Minutes 1883, p. 38.

J. G. WEAVER

The Rev. J. G. Weaver was born in Maryland in 1835. He was converted in his 16th year, was a carpenter by trade, yet feeling called to the work of the ministry, he entered the itinerancy in the Maryland Conference of the M. P. Church in 1863. In that Church he was ordained both Deacon and Elder, a Deacon in 1865, and Elder in 1866. He joined the West Virginia Conference in 1874, and did effective work, chiefly in the bounds of the Morgantown District, until 1881, when, because of poor health, he took a superannuated relation. The rest thus obtained did not help him. His health continued to decline, and in 1883 he died in the faith of the Gospel, and in holy triumph passed into immortal life, to worship with angels before the throne. His place of death was Upland, Delaware County, Pa.

Minutes 1883, p. 38.

GEORGE W. PARRIOTT

George W. Parriott, of the West Virginia Conference, died

near Cameron, Marshall County, W. Va., Nov. 8th, 1883, in the fiftieth year of his age and the twelfth year of his ministry. At the last session of the West Virginia Conference he was appointed to Bridgeport charge, but, owing to failing health, he did not reach his work.

He was born in Marshall County, W. Va., in the year 1834. His boyhood was one of toil. His early educational advantages were confined to such schools as the country at that time afforded.

Brother Parriott was converted in 1859 under the ministry of Rev. D. H. K. Dix and D. Cool, and joined the Methodist Episcopal Church, and in 1872 was admitted into the West Virginia Conference on trial. His appointments were successively: New Martinsville, Burton, Green and Masontown. In all his ministry he has been a faithful, earnest worker. His character most noble, his heart most tender, and his friendship enduring. But few ministers were more beloved by their people. He always had the entire confidence of the people. He was devoted to his work, genial, lovable at home and abroad. As a minister he was a workman that needed not to be ashamed. He was plain, simple, earnest, practical, an honor to the ministry, and a blessing to all the charges he served. Brother Parriott's life was pure. There is precious joy in our recollections of this man of God; of his character, of his warm heart, his noble manhood, of his fidelity to God and the church, of the conflicts of his Christian life, of his victories won, his triumph over death, and heaven gained. He takes his crown, the fruit of a devout life and a faithful ministry.

Minutes 1884, p. 37.

WILLIAM H. YOUNG

Rev. William H. Young was born October 11, 1846, in Upshur County, Virginia, and died at his home in Middlebourne, Tyler County, West Virginia, May 19, 1884.

He was converted at the age of fourteen, and was early impressed with the duty of preaching the Gospel.

While on the farm, he committed to memory many of the precious truths of God's word, which, in after life, proved a source of great strength and power in the pulpit.

He was licensed to preach by Rev. S. Steele.

He was admitted on trial in the West Va. Conference, at Charleston, March, 1870, and appointed to West Milford Circuit, under Rev. Spencer King. In 1871-2 he was in charge of Point Pleasant

Circuit. In the year 1872 he was united in marriage with Miss Elnonah McGhee, of Harrison County, West Virginia.

He was ordained Deacon at Wheeling, March, 1872, by Bishop Simpson; and Elder, by Bishop Scott, at Fairmont, March, 1874. From 1873-5 he was in charge of Palatine; 1876 to Oct., 1877, West Union; 1877-9, Harrisville; 1880-2, Frenchton.

At our last Conference he was appointed to Middlebourne charge, whence he was removed to his reward. He was a man of sterling piety and conspicuous Christian principles. In the pulpit he was evangelical, earnest and impressive; in the pastorate, diligent and discreet; in the family, a devoted husband and a kind and affectionate father. In social life he was a warm-hearted, genial companion, kind in his disposition, intelligent in his intercourse, and refined in his manner. During his sickness, though suffering severely in the body, his soul was full of glory. Although entertaining some hope of recovery, almost to the last, he yet seemed submissive to the Father's will, saying, "My Father will do all things well, and though strange to me now, I shall understand it all by and by." On Monday morning, as the end drew near, he touchingly pronounced the benediction upon his family; then, with the Savior as his companion, he stepped upon the swelling waters, and after a few hours of severe suffering, triumphantly entered into rest. Many true hearts will cherish his memory. Those who knew him best loved him most. He leaves a wife and four children to mourn their loss; but they sorrow not, even as others which have no hope.

Minutes 1884, p. 36.

DAVID M. HEASTON

Rev. David M. Heaston was born November 7, 1846, near Mastersville, Harrison County, Ohio, where he was reared, and where he lived till his entrance upon the Christian ministry. His death occurred at Buckhannon, West Virginia, November 11, 1884. He was the subject of converting grace at the age of sixteen, and three years after joined the Methodist Episcopal Church. Sometime after his connecting himself with the church, he had a persuasion that he ought to preach the gospel, but refused to yield to this influence until the chastening hand of God was laid upon him in the shape of severe sickness. He was not without a high appreciation of the magnitude and dignity of the work of the Christian ministry. Of this we have evidence in the preparation he made for his calling. He entered Scio College as a student in 1872, and graduated from the same institution in 1875. Soon after his graduation he was licensed to

preach, and in 1877 he was admitted on trial in the West Virginia Conference, at its session held in Grafton. From this session of the Conference he was appointed to Randolph Mission, where he remained two years. On this work he did heroic service, meeting as victor opposition before which an ordinary spirit would quail. From this field he went, in 1879, to Webster Circuit, where he remained one year, proving himself to be a true workman. From Webster he was sent to Canaan Circuit, on which his pastorate continued three years, characterized by numerous conversions of souls and by many accessions to the church, as well as by other results of faithful work. His last charge was Buckhannon Circuit, to which he was appointed in 1882, 1883, and again in 1884. Here, as elsewhere, he gave full proof of his ministry in his ardent zeal and incessant work, securing on this account, as also on account of his genial manners and warm sympathy with his parishoners, their high esteem and strong affection. In his initial work, the third year on this charge, he was stricken down with typhoid fever, of which he died at the date before given. In his death the Church has lost a man of usefulness and ornament, and heaven has been enriched by a jewel of no ordinary luster. Our reconciliation to this event is helped by the thought that his death is not wholly a loss to us, since he has left us his stimulating and inspiring example. He has left to our charge his wife and two children, to whom he was fondly attached, and to whom the world seems dreary because the husband and father is no more their companion in life. His remains were conveyed back to his native place, and by the associates and friends of his youth were solemnly and tenderly laid away to await the resurrection mandate. It is useless to add his death was the heralding of victory. A man so loyal to his conscience and to his God, would be expected to face death without dismay. From expressions that escaped his lips during his sickness and just before his departure, it was plainly evident his "life was hid with Christ in God." He quit the world with the accents of "Jesus" lingering on his lips.

Minutes 1885, p. 34.

NEVILLE C. BECKLEY

Rev. Neville C. Beckley died at the home of maternal uncle, Mr. Hickie, in Charleston, West Virginia, October 16, 1885. He was born at Fort Hamilton, N. Y., December 5, 1834, while his father was a soldier and stationed at that place. In 1836, his father, Major Beckley, resigned his position in the army, and moved to Wildwood, Virginia, now Raleigh C. H., West Virginia, where he still

lives in peace and plenty, at the goodly age of eighty-four. In that beautiful, peaceable, and then sparsely settled neighborhood, Brother Beckley spent his boyhood days. He was educated at Pittsburgh, Pa.

When about nineteen years of age he was converted to God, and united with the M. E. Church, under the ministry of Rev. J. J. Dolliver. He was received on trial in the West Virginia Conference, at Charleston, March 10, 1870, and appointed to Boone Circuit, 1870-2; Nicholas, 1873-5; Spencer, 1876-8; and Leon 1879. In 1880 he went west, and remained two years. After his return he was appointed to Wayne circuit, 1882-4.

The Conference, at its session in Charleston, in September, 1885, appointed him to Malden, and while on his way to his new field, he was stricken down with paralysis, lingered eight days, and then fell asleep in Jesus. His brothers, John and Webster, removed his body to the home of their father at Raleigh C. H., where the funeral sermon was preached by Rev. H. Scott, and his body was laid in the grave to rest until the resurrection morn.

Brother Beckley had no doubts as to his conversion, or his call to the ministry. With strong convictions of duty, he entered the ministry, and for a space of fifteen years, with diligence, acceptability and success, he preached "Christ and Him crucified." He was a good preacher, an excellent pastor, loving husband, a kind father, and a faithful friend. He was suddenly called to his reward, but not without gracious preparation. He said to Brother Scott a few days before his death: "I have never been so happy as in my last year's work; it has been the best year of my life." Thus God led him to the altar of perfect consecration, prepared him for a better home, and by a strange providence severed his connection with the Circuit and the Conference, and took him to join the brethren across the river.

Minutes 1886, p. 38.

JOHN S. LAUGHLIN

Rev. J. S. Laughlin was born in Pennsylvania in 1845, and died at his home in Deer Park, Garrett County, Md., in February, 1886. He was received on probation in the West Virginia Conference in 1872, and into full connection in 1874. He was a member of the West Virginia Conference thirteen years, during five of which he was supernumerary. Brother Laughlin, at the time of entering the Conference, was thought to be a young man of more than ordinary promise, but his health soon failed, so as to materially interfere

with his work, both as it related to his studies and his ministerial labors; yet we think that up to the time of his death he was very acceptable as a preacher wherever he was sent. At the time of his death he sustained a supernumerary relation to the Conference. He was converted in his 16th year, and thereafter, up to the time of his death lived a consistent Christian, and as a consequence his end was peace.

Minutes 1886, p. 39.

SAMUEL STEELE

Samuel Steele was born in the city of Londonderry, in the province of Ulster, Ireland, May 12th, 1821, and died at his post in Buckhannon, May 24, 1886. His parents were strict members of the Established Church, under the teachings of which he was reared and carefully trained. We give in his own language, as found in the West Virginia Pulpit, the steps by which he was led to join the Wesleyan Methodists, to seek experimental religion, and finally to enter the itinerant ministry:

"My sisters were the first of our family to become Wesleyan Methodists, and many of the older Methodist ministers visited our house; yet this did not have any visible effect upon me in leading me to Methodism. Whilst admitting the goodness and faithfulness of these men of God, I preferred the ministrations of the Establishment, and attended them regularly, and was confirmed by Bishop Brant. In the year 1839, I was led to hear the Rev. James Lynch, a missionary who was with Dr. Coke when he died on his way to India. The text he chose was: "If the righteous scarcely be saved, where shall the ungodly and sinner appear?" It was a word spoken in season, and driven home to my heart by the Holy Spirit. I felt myself to be a sinner, and prayed more and read more in my Bible.

In this condition I lived six months, avoiding the Methodists, until the burden of my sins was too great to be borne any longer, when I joined the society, and on the 16th of February, 1840, was savingly converted to God at a 'mourner's Bench.' The Lord blessed me powerfully." Soon he felt his call to the ministry, but like many others, struggled against it, until in a great measure he lost his enjoyment of religion.

In 1848, on the 12th of May, he sailed from Dublin, arriving at New York the 27th of June, and on the 4th of July at Fairmont, Virginia. Shortly after, he "handed his credentials to Dr. Gideon Martin," through whose advice and influence he was subsequently

led to enter the ministry. He was licensed to preach at Gilboa, Marion county, and soon thereafter was sent to Beverly circuit, then known as "Brush College." His work from that time on was Weston circuit, 1851; Wayne circuit, 1852; Malden, 1853-4; Weston, 1855; Buckhannon, 1856-7; Harrisville, 1858-9; Parkersburg, 1860-1; Parkersburg District, 1862; when he was appointed chaplain of the 7th Regiment West Virginia Volunteer Infantry, and remained in the service until the close of the war. His appointments subsequent to the war were Mannington, a part of 1865; Chapline Street, Wheeling, 1866-7; Presiding Elder of Clarksburg District, four years; Grafton, two; Morgantown District, four; Morgantown Station, one; North Street, Wheeling, three; Huntington, three; Buckhannon, one and one-half, where he fell at his post, armor on, all covered with glory.

He had his full share of honors of the Conference—deservedly so. He was Secretary of the Conference three times; elected to the General Conference in 1872. In 1876 he received the degree of Doctor of Divinity, worthily bestowed, and gracefully worn.

In 1856 he was married to Victoria Lorentz, daughter of Rev. John Lorentz, of Weston, who proved a faithful sharer of his toils, sorrows and triumphs. Now she, with her four sons and two daughters, and an aged sister, feel that they have suffered a great loss. He was indeed a loving husband, an indulgent father, a wise counselor, an affectionate brother, one ever ready to sacrifice his own ease, if in so doing he could add to their happiness. They, however, bow in meek submission, saying, "Not our will be done, but Thine."

Brother Steele was loyal to the country of his adoption, to his Church, to his God; and as a man, a citizen, a Christian, a minister, a counselor, was the peer of any man in the Conference.

The funeral services were held in the church at Buckhannon, May 26, 1886; and were in charge of W. G. Riheldaffer, Presiding Elder. Rev. J. W. Reger, at Brother Steele's request, preached the funeral sermon from 2 Tim. 4; 2-9; theme—"Life's Work and Reward of the Christian Minister."

Brother Steele's body was carried to the grave by the hands of his ministerial brethren of his own and other churches. The people of Buckhannon, and surrounding country, attested their high appreciation of him, by attending the funeral services in such numbers as had never attended a funeral in this region. He sleeps in the Heavner cemetery that sleep from which none ever wakes to weep.

Minutes 1886, p. 37.

ANDREW DIXON

Rev. Andrew Dixon was born in the year of our Lord 1805. He was converted and united with the Methodist Episcopal Church at eight years of age. Through all the years that followed, he fully exemplified, to the church and to the world, the truth of his conversion and the value of early piety. He was admitted on trial into the Ohio Conference in 1832, and was ordained Deacon, and received into full connection in 1834, and ordained Elder in 1836. He assisted in the organization of the West Virginia Conference, in 1848, by division having fallen within its territorial limits. As a devoted and an acceptable minister of Christ, he spent 27 years as an effective and efficient worker in the vineyard of the Master; and many in the day of the Lord will acknowledge him as having been the instrument, in the hands of God, in bringing them to Christ.

For a number of years, on account of age and infirmity, he had been on the superannuated list, leading a quiet and somewhat retired life. February, 1886, in the full assurance of faith, he fell asleep, and entered upon the reward promised to the faithful minister of Christ. "Well done thou good and faithful servant, enter thou into the joys of thy Lord."

Minutes 1886, p. 40.

ROBERT LAUGHLIN

Rev. Robert Laughlin was born April 15, 1813, and died Jan. 17, 1887. He was converted and united with the church in 1832, and was married to his now bereaved wife in 1835. In 1840 he was licensed to preach and admitted into the Pittsburg Conference in 1844. The following circuits were traveled by him, namely, Morgantown circuit, Beverly, Petersburg, Somerset, Ligonier, Mt. Morris, and Waynesburg. In 1856 he located, and in 1861, volunteered and served for a term in the Union Army.

In 1864 he was re-admitted in the West Virginia Conference, and traveled Blacksville circuit one year, at the close of which he superannuated, and settled on his farm in Green County, Pa., where he spent the closing years of his life doing all he could for the church. He preached his first sermon in the winter of 1835, and his last at Jollytown, at the request of some friends in 1886.

He was endowed with more than ordinary natural talent, preached with great power and acceptability, not infrequently to the astonishment of his congregation. As he neared the Jordan of death, he rejoiced in the prospect of a final resting place in heaven. With him, "at eventide it was light."

Minutes 1887, p. 38.

CALVIN CONNER

Rev. Calvin Conner was born in Athens County, Ohio, in 1819, was converted at the age of fifteen years, and joined the Church about the same time, and was admitted on trial in the West Virginia Conference in 1850. He was married to Elizabeth Collins, Sept. 12th, 1839, by whom he had six children, three of whom still live. The mother of these children died in great peace, many years ago. On September 7th, 1870, Brother Conner was happily married to Margaret Guthrie, of Wheeling, West Virginia, who was with him in the labors and responsibilities of the ministry for sixteen years. She went with him just as near to the dividing line between life and death, as God would permit. His children summoned to his bedside to shed affection's tears and to say farewell, heard his words of triumph when he said, "Tell my brethren of the Conference, I died at my post, praise the Lord! Sing, sing, hallelujah!" To his sorrowing wife he said, "Trust in the Lord, He will take care of you." Rev. C. D. Battelle having just received a letter from Brother Loomis, read it to his dying friend; he shouted, "Hallelujah, praise the Lord! If I were half way over Jordan, I would shout back, hallelujah, praise the Lord!" Many expressions of triumph fell from his lips, as his kindred and friends stood watchfully by his bed, and saw him approaching his end. His wife and children, and other friends followed him to Greenwood Cemetery, where his remains now rest.

Our brother gave twenty-nine years to the active work of the ministry. For seven years his name was on the superannuated list. These years were spent near Moundsville, West Virginia, where many of his friends still live to mourn his departure. Oct. 12th he was seriously injured by a fall, while attending the dedication of a church at Round Bottom, a few miles below Moundsville. From that injury he never fully recovered. Dec. 12th, his left side was paralyzed. Though able to converse with his family and friends for a few days, yet he continued to sink lower and lower in the valley of death, until the 28th ult., he fell asleep in Jesus. The means of knowing his various fields of labor are not at hand, but his record is on high. "Verily there is a record for the righteous."

Minutes 1887, p. 37.

JOHN C. KURTZ

Rev. John C. Kurtz was born in Philadelphia, Penna., Sept. 21st, 1851, and died of pneumonia fever at Deer Park, Md., April 16, 1887. He was converted and joined church when twenty years

of age. He married to Annie M. C. Kenoff, of Cleveland, Ohio. Of the four children that graced this union, two preceded the father to the better land. Early in his Christian life he was impressed that it was his duty to preach, but fought against the conviction of the spirit for ten years. Finally he yielded and gave up all to preach, and work for the Master.

In October, 1885, he was employed by the Elder on Pleasant Grove Circuit, and did good and faithful work, and souls were saved. Having been duly recommended by the Oakland District Conference, he was admitted on trial in the West Virginia Conference, Sept. 1886, and appointed to Deer Park Circuit.

He was kindly received by the people, and entered upon his work with bright hopes for the future. But how sudden his ministerial career was brought to a close! After a short illness on the 16th of April he left his earthly for his heavenly home. The day before he died, to his weeping wife he said, "I am going to die, I have had such bright visions, I am going home, Oh! it is so bright over there. I want to go, I am ready now," and passed away. He was a young man of promise, and was making rapid proficiency in preaching, and in other branches of church work, highly esteemed, and loved by those for whom he labored. We may not be able to comprehend the designs of God in the removal of men of promise to the church, and yet we have the assurance that all these dispensations, however mysterious to us, are always wise and right and good.

Minutes 1887, p. 38.

THOMAS P. RYAN

Rev. Thomas P. Ryan was born in Fayette County, Virginia, (now West Virginia), December 23, 1833, where he grew to manhood.

He was the son of W. W. and Sarah D. Ryan, who preceded him by only a few years, to their home in Heaven.

When yet a young man he went to Roane county, where he married Miss Adeline Harper, bought land and settled down to farming. He then cultivated his farm and taught school at intervals, until God convinced him that he was called to a higher and more glorious work.

He was converted in the 32d year of his age, and received license as local preacher in 1867. His license to preach is signed by Rev. R. A. Arthur, then presiding elder of the Charleston district.

Having traveled four years as a supply, Brother Ryan was admitted on trial in the West Virginia Conference at its session in Fairmont, March, 1874. He was ordained Elder by Bishop Scott in 1877.

He traveled as an itinerant preacher, in all, 17 years, and more than 1200 souls were converted and brought into the church under his labors. He continued in the effective ranks up to the time of his tragic death.

During all the years of his ministry, Brother Ryan's family remained on his farm.

He was a man eminently noted for industry and honesty, in the common affairs of life, and for his devotion to God and the church.

He was one of the purest and best men. In his intercourse with the people in his fields of labor, Brother Ryan's constant theme was Christ and Salvation; and he everywhere made the impression that his one aim was the glory of God and the good of men. With him nothing was so real as the religion of Jesus; nothing so powerful as the gospel. As a preacher, he was intelligent, scriptural, earnest and popular.

The last two years of his ministry were spent on Charleston Circuit where he had wonderful success. He attended the session of our Conference in Parkersburg in 1887, and was there appointed to East Charleston Circuit, by Bishop Bowman; but he never reached the Circuit. He reached home from Conference on Tuesday night following the close of its session, expecting to remain with his family a few days before going to his new charge; but two days later, on the night of October 13, 1887, at the hour of 11 P. M., the front door of his house was forced open by a band of unknown men, demanding the surrender of his money. Brother Ryan arose in haste from his bed and with some show of resistance forbade them to enter his room. But they told him they had come for his money, and said: "When we go to a man's house we mean to go in. A'nt you going to give up the money?" And further, "If you don't we will shoot you right in there." But Brother Ryan still resisted and told them to come no closer when a shot was fired in the hall, the ball entering the ceiling, but doing no other damage. Almost simultaneously with this another was fired from the outside of the house, the ball passed through the wall near where Brother Ryan was standing, and striking him in the right side near the hip, passed entirely through his body, and striking the ceiling near the opposite wall fell to the floor. Brother Ryan fell to the floor, and when sufficiently recovered from the shock to speak, he said to his wife, "Mother, I

am killed." He crawled across the floor toward where his wife stood, and was assisted up stairs by the only boy that was at home that night.

Mrs. Ryan was the last one to leave that room and go up stairs, leaving their rooms below to be plundered at will by those fiends in human form.

Sister Ryan and four children staid with him in that dark, cold room the remainder of the night, while the wounded man suffered such pain and agony as can never be described by tongue or pen. Though he suffered for water, he would not allow any of his family to go down stairs to get it for him lest they might meet the same sad fate. And when his son said that he would gladly take his place and bear his pain for him if he could, he said, "It is all right. Be a good boy and endeavor to show yourself a man, and tell all your brothers and sisters to meet me in Heaven." He told his family he was dying and asked his daughters to sing for him, which they did.

He said, "Tell my brethren of the Conference that I died at my post." Again he said, "Others know not the suffering of one who has to die in health." As soon as it was daylight his neighbors were notified of the sad tragedy, and came to render all possible assistance. They brought the wounded man down stairs and placed him on a bed, when at 6:30 o'clock, on the morning of October 14, while imitating his divine Lord and Master in praying for his murderers, our dear beloved brother, without a struggle, passed from his bloody couch of suffering to his home of bliss above.

Brother Ryan leaves to mourn their loss one brother, Rev. E. W. Ryan, of the Detroit Conference, two sisters, the companion who shared with him the toils of life and who stood so bravely by him in the hour of his death, and nine children.

Rev. C. R. Shackelford and J. J. White conducted his funeral service on Sunday, October 16, in the presence of the largest gathering of people that has ever been assembled in that part of the State.

Minutes 1888, p. 35.

JOHN B. WEST

John B. West, the oldest member of the West Virginia Conference, was born in Monongalia County, Virginia, June 25, 1799, and died at the home of his son-in-law, Frederick Dana, in Newport, Ohio, May 21, 1889. His mother was a daughter of David Morgan, an Indian fighter distinguished in border warfare. She was

early converted to Christ, and joined the Church under the preaching of Rev. Freeborn Garrettson. Father West was often impressed in early boyhood of the importance of being saved, but he did not yield fully to the dictations of the Spirit until in the twenty-first year of his age. His conversion was so marked and powerful that he never for a moment doubted it. He was licensed to exhort in 1821. In 1822 he was licensed to preach, recommended to the traveling connection, and received on trial in the Baltimore Conference. He was ordained deacon by Bishop Enoch George in 1824, at the annual session of the Baltimore Conference held at Winchester, Va. Of his appointments while a member of this Conference the writer knows nothing, except that at some time he served Lewis Circuit. He became a member of the Pittsburg Conference at its organization, and was ordained elder by Bishop Elijah Hedding, at Washington, Pa., in 1826. His ministerial record, according to the Rev. G. T. Reynolds' "Manual of the Pittsburg Conference," is as follows: 1825, Somerset; 1826, Randolph; 1827, Short Creek; 1828-32, superannuated; 1833, located; 1841, re-admitted and appointed to Brandonville, which he served two years; 1843-4, Fayette; 1845, Connellsville; 1846, Waynesburg; 1847-8, name appears on the supernumerary list, and appointed to Grave Creek; 1849, still supernumerary, and appointed to Elizabeth town; 1850, no record; 1851-4, name appears on the superannuated list; 1855, Centerville as supernumerary, but name not on that list; 1856, on superannuated list; 1857, transferred to West Virginia Conference.

He was twice married, first to Elizabeth Conely, who soon died, leaving one son; in 1828 he was married to Mary Alexander, daughter of the Rev. Joseph Alexander. They had ten children, six of whom have gone to the spirit land. The mother died October 23, 1873.

Father West was an exceedingly pleasant man. His life was a model and his presence a benediction to the people of the community where he lived. As long as he was able he preached almost every Sunday. He was a great help to his pastor, always ready and willing to fill the pulpit in case of the absence of the pastor. Owing to his extreme age he had been confined closely to his home for a long time. But he was affable, pleasant and interesting to all. In his heart and thought he kept pace with the Church, and did not believe that "the former days were better than these." He saw the progress and advancement of the Church for nearly a century. He outlived the sainted Bishops who consecrated him to the sacred work of the Church more than half a century. His heart was always in the in-

terest of the Church. His pathway grew brighter and brighter unto the perfect day. His final illness lasted nearly six weeks, during which he suffered a great deal, but all was borne with fortitude and perfect resignation. He exhorted the unsaved around him to turn to Jesus. But his principal theme of conversation was Heaven and his loved ones there, whom he was anxious to join. His last words were, "All is right." He folded his hands and died peacefully, triumphant in a living faith in Christ. He had selected during his life a text for his funeral, "For me to live is Christ, and to die is gain." The Rev. J. H. Doan conducted the funeral.

Minutes 1889, p. 47.

JOHN W. HESS

John W. Hess, of the West Virginia Conference, passed from labor to reward at Centerville, Tyler county, West Virginia, Oct. 13, 1889, aged nearly fifty-six years. He attended the recent session of our Conference at Point Pleasant, and was feeling quite poorly soon after his arrival. He said but little of his condition, until he reached home at the close of Conference, when he was at once confined to bed with typhoid fever. His sufferings were severe, but he bore all with manly courage and Christian resignation. He was ready for the great change, and his departure was in full harmony with his consistent and devoted life. All that tender thoughtfulness on the part of his beloved wife and the brethren of his charge could do, was done with ready hands and sympathetic words. He was visited and comforted also by his nearest co-laborer, Brother Bribble, whose presence and prayers graciously helped to sustain him. Though apparently a strong man, his work in this world was done, and John W. Hess was transferred to the church of the saints triumphant in heaven.

He was a native of Virginia (now West Virginia); spent his early years on a farm; was converted when twenty-one years of age; entered the West Virginia Conference in 1869; was admitted into full connection and ordained Deacon in 1871, and was ordained Elder in 1873. With the exception of about three years, when he was a supernumerary, his life since his call to the ministry has been spent in earnest, successful work on our West Virginia circuits. At the time of his decease he had just been returned for the second year to Centerville circuit. He had previously traveled Elizabeth and Smithville circuits under the care of the writer, who was his Presiding Elder for the past four years.

Brother Hess was an excellent preacher, and intensely loyal to the Methodist Episcopal Church. He never murmured, and submitted gracefully to whatever situation he was placed in. He was one of those whom we justly describe as "sweet spirited." And yet if any attack was at any time made upon our Church, he was bold and courageous in no small degree, and at once put on the armor of defense. He had a pleasant voice, was fluent and correct in the use of language, and wonderfully pathetic in prayer and exhortation. He was gifted in arranging the outlines of his sermons, and preached with unction and power. In conversation and manner he was quiet and unassuming, always ready to listen to others. He looked to the visits of the Presiding Elder with pleasure, and never failed to make those visits pleasant and profitable. He was not exacting, and never attempted to place too heavy burdens upon others.

Take him all in all, he was a true man, a good preacher, a devoted friend, a Pastor whose welcome to the homes of the people was always cordial. We shall miss him from our ranks, and those of us who knew him best shall miss him most. He is mourned—and yet not without a blessed hope—by his devoted wife and an adopted daughter, and by a great multitude of Christian friends.

Minutes 1890, p. 35.

DANIEL WEBSTER SMITH

Daniel Webster Smith passed away in holy triumph, Jan. 3, 1890. He was the son of Rev. Samuel F. and Keziah H. Smith, and was born in Dark county, O., May 10, 1859. His parents moved to West Virginia when he was quite a small boy, where they still reside, the father being a veteran local preacher. Very early in life Daniel was powerfully impressed with the importance of becoming religious and of consecrating himself to the service of the Master; he was convinced of his call to the ministry, even before he had a satisfactory evidence of his conversion. When quite young he joined the church.

From a child he was a close student, and lived an exemplary life. The writer knew him from a boy, and thinks he never knew a more devoted and untiring student. He was of more than ordinary strength of mind. After he had completed his course and taught in the public schools a few years, he attended Ohio Wesleyan University about three years, where he was a universal favorite. He was admitted to the West Virginia Conference in 1886, remaining in active ministry about two and a half years, serving Raleigh, Nicholas,

and Malden charges, respectively, in the last of which he broke down about the middle of the year. Of his great joy in the Lord's work, his unwavering faith in God and his great grief at having to give up his work so soon, we will let him speak. In a personal note to the Editor of the Advocate a week or two before his departure, he said: "I am but thirty years old; spent much time and hard earned means as a student in preparation for the Lord's service; greatly enjoyed my work during the two and a half years of my active ministry, and with a blessed religious experience I gloried in the cross, preaching Christ. But infinite wisdom has called me again—this time from the ministry to a better sphere, a higher school; and, after all my desire to live on in this glorious work, I am persuaded the second call, like the second birth, shall prove better than the first. It was to me a deeper disappointment than I can tell to be compelled last April to resign my charge, and turn my back upon the kind people of Malden, who had so nobly supported me, and tried to help me regain my health. But my faith has never faltered, and I confidently expect the greater reward. I have no fear of death; should be very much ashamed of myself if I had. It is hard for a young man to give up his books; but, long before the West Virginia Conference shall meet again, I shall be learning lessons that are not lawful for me now."

His last illness was disease of the spine, and his sufferings were very severe, but he never murmured, and his faith in God was unflinching to the last. When the end came he was ready; indeed, his faith seemed to pierce the veil and get glimpses of glorified ones on the other shore; he pointed in every direction, saying, "They are there." He then called his friends around him, and led them in prayer, in which he praised God for his glorious experience. He was fully conscious that the end was near, and arranged all his affairs intelligently, and then left himself in the hands of the Lord to await his own good time, which soon came to relieve him of his sufferings and take him to glory. Thus he passed away, right in the bloom of his manhood, one of the brightest and most promising young men of the West Virginia Conference.

Minutes 1890, p. 36.

GEORGE R. COPELAND

Rev. G. R. Copeland, Pastor of Littleton, Morgantown District, West Virginia Conference, died at the parsonage, August 20th, at 2:30 P. M., of heart disease.

He was born in 1847, in Ohio, was converted when 16 years old. He entered the West Virginia Conference "on trial" in 1877,

and was received into "full connection" in 1879. He filled some of our best appointments—Huntington, Zane Street, Dallas, etc.

"The workman die, but the work goes on."

He leaves a wife and two children to mourn his loss.

Minutes 1890, p. 37.

GEORGE CROSFIELD

George Crosfield was born in Leeds, England, September 23, 1821, and died at his residence in Berkeley Springs, W. Va., March 5, 1891. Early in life he girded himself for Christian warfare.

He married Dorothy, the daughter of William and Abigail Botterill, of Bramham, England, April 24, 1843, and on the 10th day of the following May, sailed from Hull in the ship Fergus for Quebec, Canada. They settled in Adelaide, near London, Canada West, and for more than twenty years labored as Methodist itinerants with true heroism. Brother Crosfield was licensed to preach in 1844, was ordained deacon in 1849, and elder in 1852. The record of these with his subsequent years in Canada, would, if written, be thrilling. The long and severe winters of Canada were very trying both to Brother Crosfield and his family, hence he sought a milder climate. At the close of the late civil war he was transferred to Baltimore Conference. He remained with it six or seven years, during which he proved himself a friend to loyalty, and a magnificent defender of Methodism.

On Romney Circuit, one of his appointments, he was compelled to fight for the roof that sheltered his family, the Bible from which he had to preach, and the property belonging to the Methodist Episcopal Church. Methodism in that locality probably owes its very existence to his courageous service. He is well remembered as a preacher of more than ordinary ability, brilliant in repartee and fearless in duty. For some reason he was transferred to West Virginia Conference, and continued a member of that body. In 1882, his health failing he asked a superannuated relation, and had been living in the midst of his children at Berkeley Springs, W. Va.

Brother Crosfield died of general paralysis, brought on by a fall from a horse, in November, 1890. Many times his face would light up, tears of joy roll down his cheeks, while lifting himself up, he would shout with great earnestness, "Glory! Hallelujah!" He lingered until March 5, 1891, when falling into a gentle sleep, he passed to the other shore. He leaves a wife and four children; Mr. J. B. Crosfield, of Portland, Oregon; Mrs. Jeffrey, of Parkersburg, W.

Va., and Mrs. Dirher and Mr. William Crosfield, both of Berkeley Springs, W. Va. The writer was called home from Conference at Washington, D. C., to conduct the funeral service. It was held in the Methodist Episcopal Church, which was thronged by a vast audience. His body was laid to rest in our beautiful cemetery.

Minutes 1891, p. 36.

J. W. W. BOLTON

Died March 19, 1891, in his 57th year, at Palatine, West Virginia, while pastor of the Fairmont charge.

His death was sudden. He had just closed the services of a very interesting revival, when he was attacked by the malady which was not regarded as beyond the reach of medical skill, and which his friends hoped would be overcome by his apparently robust constitution. A heart trouble, however, followed and his vigorous form yielded to its power.

Brother Bolton was converted in his youth, and for twenty-six years served in the ministerial ranks, a workman that needed not to be ashamed. When the civil war broke out he was moved by patriotic instincts to enlist in the army. He raised a company of fellow soldiers. From the rank of captain he was promoted to a chaplaincy, serving in this office with great acceptability till he was wounded. At the close of the war he resumed his pastoral work, filling some of the most important appointments in the Conference. He was Presiding Elder two terms and was honored by his brethren with a seat in the General Conference. With an attractive personal presence, he graced the pulpit with ministerial dignity. His mental powers were of a high order. Noted for polemical skill and remarkable knowledge of the scriptures, he was a foe to be dreaded by assailants of the doctrines he loved to preach. He was devoted to study, especially of the Word of Life, an expounder rather than an exhorter, a commentator rather than an illustrator. His convictions were not more pronounced than his courage in their proclamation. A Christian gentleman, he was as commanding out of the pulpit as well as in it. Gifted and genial, he won the friendship of many who will long embalm his name in their memory.

Minutes 1891, p. 36.

THOMAS H. TRAINER

T. H. Trainer died at the home of his daughter, Mrs. Thos. Evans, in Benwood, W. Va., April 19, 1891, aged seventy-one

years, and in the forty-second year of his ministry. He had been somewhat infirm for two years, in consequence of which, in part, he failed to attend the Conference at Weston last year. His disease at first seemed to be but a slight malarial affection, but it soon assumed a typhoid form, and increased in virulence until "the silver cord was loosed" and the spirit returned to God who gave it. But though he gradually grew worse, his departure was sudden. No one thought "the inevitable hour" so near; nay, all hoped for his recovery. But upon being raised up in bed he expired at once without a struggle or a groan.

Brother Trainer was born in Augusta county, Virginia, Jan. 20, 1820. He became the subject of saving grace and consecrated himself to the service of God in the year 1848. He was an efficient exhorter, and was licensed as a local preacher in 1849. He began his public ministry and was admitted on trial at the Conference held at Weston, June 8, 1853. His successive appointments were Lumberport, Monongalia, Fetterman, Marion, Grave Creek, Marshall, Wesley Chapel, Mannington, Benwood, Presiding Elder Guyandotte District, Morgantown Circuit, Blacksville. In the year 1887 he took a superannuated station.

Some time during the year 1837, at Beverly, Va., he was married to Jane Hart, who died December 10, 1874. August 10, 1875, he was married to Mrs. Urana Loyd, who died June 10, 1881. March, 1882, he was married to Elizabeth Tibbs, who lives at Morgantown, W. Va. By his first wife he had thirteen children, two of whom are dead. He had a fine physique and strong, well-balanced mind, a genial temperament and a pronounced religious experience. His sermons were models of symmetry, clearness and culminating force. He had a ready command of good language, which molded into original and sometimes delightfully apt and quaint forms of expression. His voice was rich and musical, and he was successful in winning souls and in edifying the church. He was a member of the first constitutional convention which assembled in Wheeling, November 26, 1861. He served as chaplain in the Twelfth West Virginia Infantry, and represented Marshall county in the House of Delegates in 1865-6. Like Jehoiada the priest, he has a noble civil record for a man in the sacred ministry. He was loyal to the church, his country and his God.

His last testimony was given in a class-meeting just two weeks before he died, in which he said: "I am enjoying this morning much of the presence of the Holy Spirit. I have humbly endeavored to help God in making this world better; how far I have succeeded, God

knows. He has the record, and I am now ready to cross the Jordan and meet the final test of my life and work. Glory to God for such a Savior!" Brother Trainer was a faithful friend, an affectionate husband and father. The funeral services were held in the church at Moundsville, under the supervision of the Rev. S. E. Jones, presiding elder of the Wheeling District, after which his mortal part was conveyed to Mount Rose cemetery, and laid beside the sleeping dust of his first wife, who had shared so long in the toils and trials of the itinerant life, there to await "the resurrection of the just."

Minutes 1891, p. 37.

SAMUEL R. DAWSON

Samuel R. Dawson was born June 29, 1824, near Cumberland, Md., and died in Ellenboro, W. Va., Jan. 28, 1892. He was admitted on trial in the Pittsburg Conference in 1847, and was appointed to Monongalia circuit. Being in Virginia at the time the West Virginia Conference was formed he became a member of that body, and from 1856 to 1860 he was its secretary.

He served the following appointments: Harrisville, Weston, Clarksburg, Fourth Street, Wheeling, Benwood, Marshall and Moundsville. For a number of years his relation was that of a supernumerary member, but he was not idle. He filled regular appointments, conducted funerals and attended Sunday Schools, thus making himself useful in the cause and church.

His final illness was brief, January 23 he rode to Harrisville, five miles distant, and preached the funeral sermon of his old friends Colonel and Mrs. Robert S. Blair, that evening he took the grippe which developed into pneumonia. His religious experience while living failed him not in death. Since he has not been actively engaged in the itinerancy he has filled many positions of honor and trust. Member of the first and second sessions of the West Virginia Legislature, collector of internal revenue, committee clerk of the U. S. Senate, President of the Ritchie County Court four years, Governor Boreman's private secretary, Commissioner to settle the claims of those who suffered by the war of the rebellion. Brother Dawson was married three times, his last wife and eight children are left to mourn their loss.

Minutes 1892, p. 37.

E. H. ORWEN

E. H. Orwen was born in Delhi, New York, in the year 1835. He gave his heart to God in the summer of 1852, and at once joined

the Methodist Episcopal Church. At this time he was teaching school. Feeling himself called to the ministry, he pursued his studies in the Cazenovia Seminary. When twenty years old he entered the Oneida Conference, Methodist Episcopal Church, in the State of New York, having been appointed junior preacher on one of the circuits. He afterwards became a member of the Wyoming Conference.

In 1868 his health broke down, and he took a supernumerary relation until 1872, being engaged during these years in editorial work. In 1878 his health again gave way, and after a year's rest he sought a warmer climate, transferring to West Virginia Conference. He filled the following appointments: Concord, Guyandotte, Benwood, Fairmont, Clarksburg, Kingwood and Hartford City.

In 1890 he again took a supernumerary relation and moved to Aberdeen, Md., to assist his son, in establishing a newspaper, the Enterprise.

One of the enterprises very near to our Brother's heart was the Buckhannon Seminary, an institution founded under the auspices of the West Virginia Conference. Brother Orwen was one of the promoters of the institution, and was a chartered member and secretary of the board of trustees. He was also a trustee of the Ohio Wesleyan University.

He was married in 1860 to Miss P. B. Hubbard, who survives him, with a son, R. L. Orwen.

The work of establishing a newspaper was a heavy task to our brother, for he worked early and late. It was clear to some friends that he was working beyond his strength, but no one anticipated the sudden break-down. The end came without warning to his family. After a few days of unconsciousness he fell asleep in Jesus about nine o'clock Thursday evening, August 18, 1892. The funeral services were held in the M. E. Church, Aberdeen, Md., Sunday afternoon, Aug. 21st. The services were in charge of the pastor, Rev. F. G. Porter, assisted by Revs. J. H. Baker, Jr., W. A. McDonald and David Jamison. The interment was in Baker's cemetery.

Although a comparative stranger, he was well respected by all that knew him. Rev. J. H. Baker found him a Christian gentleman. He was a genial person, said Rev. McDonald, and no matter how busy he was he gave a cordial greeting and warm shake of the hand. Those who knew him best considered him a Christian Minister, "A workman that needeth not to be ashamed."

Minutes 1892, p. 37.

JOHN C. REXROAD

Rev. J. C. Rexroad was born in 1843, and died at the parsonage in Evansville, Preston county, West Virginia, September 23, 1892, being therefore 49 years of age. His conversion was so marked and powerful that he never for a moment doubted it. He joined the West Virginia Conference in 1872. He was ordained Deacon by Bishop Scott in 1874. Of his appointments for 1874 and 1875 the writer knows nothing. He was ordained Elder by Bishop Harris at the session of Conference held in Wheeling in 1876. His life was consistent. He looked up daily to see the love of God as it shines out of the face of Jesus Christ, rejoicing all the time in full salvation. When the final hour came he could triumphantly sing, "On Christ the solid rock I stand." His death was a complete triumph. He leaves a wife and five children to mourn their loss.

Minutes 1892, p. 38.

J. B. PINCHEN

J. B. Pinchen was born in England early in the present century, and was received on trial in the West Virginia Conference in 1857. He traveled eleven years serving in most instances as Junior Pastor on the following charges: Elk River, Sutton, Harrisville, Monongalia, Pruntytown and West Milford. In 1864 he was ordained Elder, at Parkersburg, by Bishop Morris. In 1869 he took a supernumerary relation which in 1877 was changed to superannuate. This relation he sustained at the time of his death, in April of the present year.

Minutes 1893, p. 56.

JOHN W. REGER

The subject of this sketch was born near Buckhannon, W. Va., February 5, 1815, and died at his home in that town July 6, 1893. He was converted at a camp meeting, June, 1835, and soon after licensed to exhort. Two years later he was licensed to preach, and soon entered on the work of an itinerant as supply on Randolph Circuit. In 1838 he joined the Pittsburgh Conference and served the following charges, missing, however, some years on account of family or personal affliction: Middletown Circuit, one year; Kingwood, one year, where he met Miss Rebecca A. Brown, who became his wife; 1840-1, Little Kanawha Circuit; 1842-3, Waynesburg, Pa.; 1849-50, Monongalia Circuit, where he had

four hundred conversions; 1852, Pruntytown; then organized Philippi Circuit. During those years Brother Reger endured great hardships in the work. Circuits covered vast tracts of country difficult to travel, and the support was very meager; 1854-8 he was Presiding Elder of Guyandotte District. Here at times his intense loyalty to his church and his country brought his life in peril. He manifested remarkable firmness and courage through it all. In 1859 he was appointed Pastor at Grafton; in 1860, Parkersburg District. Remained there as long as it was safe. War came on and he assisted, at the request of the State, in organizing the 7th W. Va. Infantry, of which he was elected Chaplain, and with which he went to the front and did valiant service, until sickness compelled him to retire from the army. Soon he was appointed to Clarksburg District. Later he was appointed U. S. Chaplain and ordered to Grafton hospital, where he remained until the close of the war. Thence he moved to Buckhannon District a full term of four years. For a period of ten or twelve years before his death he was superannuated.

Brother Reger's ministry, especially in the earlier days, was marked by great revivals. He was a preacher of marked ability, clear, pointed, forcible, sometimes eloquent, and always finding attentive hearers. He was fresh, practical, terse in style, often vehement in his denunciation of sin. He was so open and positive in his convictions, so straightforward, so utterly opposed to sham and hypocrisy, that his indignation would flash and burn against them with great vigor. He labored so intensely that two or three times during his life he was compelled to leave the active ministry for rest. Brother Reger bore an undying love to the church and to his country. He was unflinchingly true to both in the hour of greatest peril. He was a man of intense convictions and of remarkable firmness in what he believed to be right. In domestic life he was tender and affectionate, in society affable and agreeable.

During his later years he took a profound interest in the W. Va. Conference Seminary. He felt the need of a thoroughly trained ministry, and tried to supply for others the opportunities which he himself lacked. He contended persistently for the location of the school at Buckhannon. A few days before his death he said: "The crowning act of my life I consider to have been the humble efforts which I made in the location and building of the W. Va. Conference Seminary." The institution lay very near to his heart. For it he toiled and sacrificed, as well as gave generously of his means.

Dr. Reger was a man of strong personality, and left his impress upon both church and state as few men in West Virginia have done.

He died peacefully in the faith which he had for so many years preached to others. Upon his tombstone, at his own request, will be written "A sinner saved by grace."

Another of the fathers of the Conference has gone to his reward.

Minutes 1893, p. 56.

LOREN L. STEWART

Was born in Allegheny county, Pa., in 1845, and died in Williamstown, W. Va., January 15, 1893. When he was about fourteen years of age his parents moved to Wood county, W. Va., and engaged in farming. Here he remained with his father, working upon the farm and attending school at Parkersburg until 1870, when he was admitted on trial into the West Virginia Conference. He filled the following appointments: Marshall Circuit, 1870 and 1871; Grave Creek Circuit, 1872; Benwood, 1873-1875; Point Pleasant, 1876; Clifton, 1877-1877, (Conference changed from spring to fall); Fairmont, 1878-1880; Presiding Elder of Clarksburg District, 1881-1884; Moundsville Station, 1885-1888; Presiding Elder of Parkersburg District, 1889-1892. He was a member of the last General Conference, which convened May 1, 1892, at Omaha, Nebraska. He was a member of the Board of Trustees of the Conference Seminary from the beginning of the life of that institution.

He was married to Miss Sara E. Corbett, Steubenville, Ohio, September 18, 1873, who survives him with three children, De Witt, Clara and Loren. As a preacher he was always clear, condensed and impressive. Upon the platform he was instructive, convincing and entertaining. He possessed a rich vein of native humor, and the poetic element had a large place in his natural endowment. He loved nature in wood and field, and quickly responded in sympathy to its beauties. While he was a close student of books, he delighted in the companionship of his friends. He was deeply interested in all public affairs, and having strong convictions upon matters of public policy, he never shrank from declaring and defending them. He was fearless in denouncing wrong and in commending the right, and was loyal and true to his church. "A workman that needeth not to be ashamed." He was a true and faithful friend, and to all he was a brother, who readily responded to every demand upon his sympathy. In all his intercourse with his brothers in the ministry, he was genial and pleasant, and we shall miss him in our councils and work, but will ever hold him in grateful remembrance. A per-

sonage, strong and precious, has passed from among us. In his death we are conscious of a great loss. He fell in the midst of usefulness, but his works do follow him, and his falling in the noontide of life, admonishes us to be, also, ready.

Minutes 1893, p. 58.

SAMUEL HITCHENS

Brother Samuel Hitchens was born in Cornwall county, England, and lived to be 54 years of age, dying at Morgantown, W. Va., May 23d, 1893.

When he was still but a small child, he was brought to this country by his parents. When twenty years of age, he entered the West Virginia Conference of the Methodist Episcopal Church and continued in the effective relation for eighteen years, when in October, 1877, his failing health forced upon him the supernumerary relation. During this period circumstances compelled him to enter into business, in which he was unfortunate, and became financially involved. Years of arduous toil were spent that he might discharge these obligations. In this he had just succeeded, when with startling suddenness, he passed away. He was regarded with profound respect by all who knew him. He was a man of stable convictions, and courageous in the maintenance of them, intensely loyal to his church and to his moral principles. His integrity was unbending and he knew no compromise where righteousness was involved. The Christ light shone in his features and glowed in his eye, and the Christ power rang in the very tones of his voice. He never became secularized, but carried his religion everywhere with him. He has gone to his own coronation.

Minutes 1893, p. 59.

WILLIAM RYLAND WHITE

William Ryland White was born in Georgetown, D. C., Nov. 26, 1820, and departed this life Nov. 10, 1893; almost seventy-three years of age, yet in his walk and movements as active as many men of younger days. His death was sudden and unexpected; a brief illness of one week, and Doctor White, in full assurance of faith, with hope undimmed, passed over to that land whither so many of his brethren have gone. William R. White was a man to be missed from any community at any time; one of those who have filled so many positions of trust and been associated with so many important movements and phases of church history and state forma-

tion, that their departure leaves a vacancy not easily filled, not soon to be forgotten. He came to this part of the country in 1860, having previously graduated at Dickinson College, in 1841, and entered Baltimore Conference in 1844. He was president of Olin and Preston Insitute, Blacksburg, Va., from 1852 to 1855, and was fond of educational work; though he often said that he would rather preach the gospel than do anything else in the world. From 1856 to 1863 the deceased was principal of an institution of learning at Fairmont, under the control of the West Virginia Conference. He was the first state superintendent of our great free school system from 1864 to 1869, and president of the State Normal School at Fairmont, 1869-70. He was stationed at Morgantown in 1876; at Fairmont 1877, Chapline Street 1878-79; presiding elder of Buckhannon District 1879-83; stationed at Fairmont in 1884, and again at Morgantown 1886-89. He was at one time state superintendent of the American Bible Society, and the year before his death principal of the Buckhannon graded schools. His position at the time of his decease, by special and urgent request of the school trustees, was that of principal of the Fairmont graded schools. He also filled two or more pastoral terms of one or two years each in smaller circuits where the work was hard and salary small; and it is worthy of note that to those he gave as much care and devotion as to any of the other more important positions. He said to his devoted and loving wife some time before his death, that some of the very best preaching he had ever done was on the circuits he traveled at a salary of a few hundred dollars. Those who knew our venerable brother do not need to be informed that he was a scholar; he was indeed one of the best, fully abreast of the times. Allegheny College in 1886 conferred upon him the honorary degree of Doctor of Divinity. From his *alma mater* he received in usual course the degree of Master of Arts. Of his modest, unassuming disposition all his friends are aware; he never pushed himself forward, and was always willing to help another. When he addressed the West Virginia Conference of which he was so long an honored member, his words were weighty and wise, and usually carried conviction. He was a preacher of high order; he used beautiful language and apt illustrations; his sermons were full of thought; his delivery was forceful and interesting, indeed, at times eloquent and commanding. At all times his hearers were profited and helped by what they had heard. He was fond of young people and of aiding them. He was intense and earnest in his friendships; when he took one into his regard and esteem, the place was not soon given to another. He was greatly beloved by the citizens of Fairmont; the attendance at his funeral attested this, as the church could

not contain all who wished to attend the services. The latter were held Sunday afternoon, under the direction of the pastor. Many were the touching and eulogistic remarks made in the addresses of Dr. Gideon Martin and Professors Miller and Willey at the funeral services. Our brother has passed into the heavens leaving behind the influences of his abundant labors and noble example to bless and brighten this world for years to come.

Servant of God, well done,
Thy glorious warfare's past;
The battle's fought, the victory's won,
And thou art crowned at last.

Minutes 1894, p. 43.

RICHARD M. WALLACE

Richard M. Wallace was born in Butler county, Pa., August 29, 1817, and was called from labor to reward at Clarksburg, W. Va., October 2, 1893. He was born into the kingdom of grace in his sixteenth year; was married to Mary McBurney, in Mercer county, Pa., by the Rev. Rufus Parker, Nov. 10, 1840, and began preaching as a supply on the Clintonville circuit, Erie Conference, in 1852. In 1854 he joined the West Virginia Conference, and was ordained in 1858. He served the following charges: Beverly, Evansville, Grandville, Philippi and Frenchton. He entered the army in Company H, Twelfth Regiment W. Va. Infantry, September 17, 1862, and was promoted to the chaplaincy April 9, 1864. He was a good soldier, always at his post of duty. At the close of the war his first charge was Oakland; then Morgantown circuit, Moundsville, Pruntytown, Oakland circuit, Benwood, Mannington, Harrisville, Sistersville, Williamsburg and Valley Mills. On all these charges he did excellent work, as the fruits of his labor will show. Though sowing many times in tears, he now reaps in blessed joy. For the last eight years he held a superannuated relation to the Conference. He was greatly beloved and esteemed by all who knew him. It was a benediction to hear him tell of the sunshine in his soul. His devoted Christian wife (who was always a helpmeet indeed), a son two daughters and grand-children mourn their loss. The funeral services were conducted at Goff Chapel by his pastor, B. B. Evans, assisted by Brothers Lovett, Moore and Richmond, after which the Grand Army of the Republic with their impressive burial ceremonies, laid his body to rest.

Minutes 1894, p. 43.

T. E. GALWAY

T. E. Galway was born in Washington county, Pa., May 25, 1851. He was converted and joined the Methodist Episcopal Church at Bartleyville, Pa., in 1868, and was united in marriage to Miss Ellen V. Linton in 1869. For a few years he resided in Oakland, Maryland, then removed to Grafton, where he remained till he entered the ministry in the West Virginia Conference in 1883. The following are the pastoral charges he filled faithfully and well: Burton, '83; Palatine, '84; Hartford City, '85; Triadelphia, '86-'90; East Huntington, '90-'92. He was appointed to Davis, at the Conference session of 1893, but was prostrated with typhoid fever during Conference and after a sickness of three weeks entered into rest October 13, leaving behind him a good record, the history of successful ministerial labor, years well spent in the Master's service, and a multitude of devoted friends. The funeral services were held at Grafton and he was buried in the cemetery at that place, thus closing his life and finding his last resting place where he began his noblest work as a Methodist preacher. He served for several years as assistant secretary of the Conference and was elected secretary of the Conference at which he was taken with his last sickness.

Brother Galway's death in the midst of his vigor and growing usefulness and under the peculiar circumstances made many hearts sad.

He was a thoughtful preacher, careful in preparation, always studious. He was what we sometimes speak of as a "Self-made man." He was pleasant and agreeable in social life, a good listener and an interesting talker. His mind was alert and cultivated. His appearance commanded attention in the pulpit; his language was well chosen, his preaching able, attractive and convincing. In his manner he was modest and unassuming. He bore up well with Christian patience in time of trial. He was beloved in his home as husband and father, and by the people as a faithful pastor. As a loyal Methodist he loved the doctrine and discipline of our church. His memory is tenderly cherished by those who knew and understood him best and who hope to renew the associations so suddenly closed in that land—

"Where those long parted meet again,
And those who meet shall part no more."

Minutes 1894, p. 41.

JOHN A. WILLIAMS

John A. Williams was born in Harrison county, Va., Aug. 31, 1816, and died Jan. 21, 1894, in Buckhannon, W. Va. His body was laid in the cemetery at his former home near West Milford, W. Va.; the Revs. E. D. W. King, B. B. Evans and B. W. Hutchinson conducted the funeral service. When only a boy he was convicted of sin, but was not converted until the age of twenty-two or twenty-three, having been awakened by a temporal calamity which seemed to him a judgement. He began to exhort almost at once, and in 1840 was a local reacher, and was sent to form a circuit in the northern end of his native county. Feeling the need of a better education, he moved to Clarksburg and attended school there for two or three years. In 1848 he was admitted on trial in the West Virginia Conference, and was sent to New Martinsville circuit. In 1858 he was appointed Tract agent. Among others he served the following circuits: Pruntytown, Freemansburg, Parkersburg, Webster, Salem and Pine Grove. In 1871 he became supernumerary, and later superannuated, which relation he held at the time of his death. Brother Williams was an uncomplaining Methodist preacher, who went willingly to the hard fields to which he was appointed. "He was an earnest worker, sensible and sound in his pulpit efforts, preaching the Word, loyal to God and the church he loved so well." He was fearless and outspoken in his denunciation of the evils of slavery. His good sense and sound judgment appear at every turn in his career. His life has been a blessing to the church. He preached as long as he could, his health having failed in the midst of the last year of his regular work, when he was nearly seventy years of age. He manifested a deep interest in the educational work of the church, and was an ardent friend of the Conference Seminary. More than a year ago he arranged to give \$1,000 to the institution, but later made the sum \$3,000, and designated that it should be used to help erect a ladies' dormitory. He was ready and anxious to leave the world below for a better life above. He waited eagerly for the hour of his departure, saying that all was well. He died in peace, sustained by the faith he had for so many years proclaimed to others. His wife preceded him fourteen years. "The good that men do lives after them."

Minutes 1894, p. 40.

RICHARD NORTHCRAFT

Rev. Richard Northcraft was born September 26th, 1818, in Montgomery county, Md., and died at Harrisville, W. Va., October

28, 1894. He was converted in his fourteenth year, and ever after lived in the faith. He taught school for about eight years before he entered the ministry. He traveled one year under Brother Calvin Conner as a supply. He joined the Conference in 1853, at Weston, and served the following charges: Sistersville, Putnam, Ripley, Elizabeth, Philippi, Guyandotte, Wayne, Sistersville, Marion, West Columbia, Grave Creek, Dallas, Wilsonburg and Lumberport. Brother Northcraft was a good preacher and a faithful pastor, one who looked carefully after every interest of the church. He was married September 10, 1860, to Miss Ruama Starcher, of Jackson Court House, who with two children remain to mourn his departure. In his last illness he suffered much, but was patient. After his speech failed, he lifted his feeble hand and pointed upward, signifying his readiness to go. He was truly a man of God. His funeral was conducted at Ridle Chapel, by C. Warman, assisted by the Revs. D. W. Ruble, F. M. Malcolm, F. P. Dunbar and Philip Woods, in the presence of a large congregation, after which his body was laid to rest in the cemetery at that place.

Minutes 1895, p. 46.

J. T. EICHELBERGER

Rev. J. T. Eichelberger was born in Pendleton county, Virginia, September 13th, 1838, and died at St. Cloud, Monongalia county, West Virginia, January, 1895. He was converted and united with the M. E. Church at Wilmington, Clinton county, Ohio, in 1858. For about twelve years Brother Eichelberger was a teacher in the public schools of Ohio and West Virginia. He served three years in the army during the war, nine months of which time he spent in Danville prison. Brother Eichelberger was received on probation into the West Virginia Conference at Wheeling in 1872, and served as junior preacher on the West Milford and Blacksville Circuits, and as pastor in charge of Bridgeport, St. George, Smithtown, Arnettsville, Monongalia, Jollytown, Greene and New Martinsville Circuit. For several years he was superannuated on account of poor health, superinduced by his prison life. Brother Eichelberger was a true Christian man, a hard student, a good preacher. His death was triumphant. He left four fatherless and motherless children to the mercy of God and the prayers of the church.

Minutes 1895, p. 45.

RICHARD L. BROOKS

Rev. Richard L. Brooks was born in Boone county, W. Va., December 5th, 1810, and died near Selbyville, Upshur county, West

Virginia, September 21st, 1895. He was converted early in life, and united with the Methodist Episcopal Church. He entered the Ohio Conference and came into the West Virginia Conference by division at its organization as one of the charter members. Brother Brooks traveled continuously until 1861, when he was superannuated. He was a pioneer. He preached in the woods, in the cabins, and in the barns. At times he was superior in his flights of oratory.

We are entirely without information as to the charges he served, except in isolated cases, where the older brethren of the Conference remember him on adjoining charges. His death was peacefully triumphant.

Minutes 1895, p. 45.

ROBERT BROOKS

Robert Brooks was born in Tazewell county, Virginia. Was converted and united with the Methodist Episcopal Church. He married Miss Margaret Workman. In 1849 he was received on trial in the West Virginia Conference. He performed faithful labor as a minister until the breaking out of the late civil war. Being forced to leave his work at Guyandotte, he crossed into Ohio. He soon enlisted in the service of the Union as lieutenant. Resigning as lieutenant he became captain of a company, which position he held until the close of the war. A few years after the war Brother Brooks resumed the work as an itinerant. He did not travel many years. He was granted a supernumerary relation and then became a superannuate. Brother Brooks was a faithful, conscientious and courageous man of God, possessed of more than ordinary ability as a preacher of righteousness.

February 14th, 1895, at his residence in St. Albans, W. Va., Brother Brooks hade adieu to his friends and the church militant to join the Church Triumphant.

Minutes 1895, p. 44.

J. L. BOYLEN

Rev. J. L. Boylen was born near Philippi, Barbour county, W. Va., February 5th, 1866, and died near Roanoke, W. Va., June 23rd, 1895.

He was converted when young, and in his early manhood entered the ministry. He was received on trial in the West Virginia Conference at Wheeling in 1891, and into full connection at Charleston in 1894.

During his ministry he served the following charges, viz: Camden Circuit two years, Matville one year, Blaine one and a half years.

During his pastorate on the Camden Circuit he was married to Miss Dora Swecker, of Lewis county, who, with two small children, survive to mourn his loss. He was a faithful, studious and laborious preacher. Under his ministry in each of his charges souls were converted and the Master's Kingdom built up. He readily bound the people to him by the ties of affection, and, too early, closed his life amid the scenes of his fourth charge, surrounded by a host of friends.

His health had been failing for some time, yet he entered with hopefulness and energy on the fifth year of his ministry and the fourth year of his Conference study. But hardly half the year had passed when he was compelled by disease—pulmonary consumption—to resign his work, and a few short months from that time brought him to the crossing of the river. His last hours were filled with praise and triumph, and his last words were, "Weep not for me, all is well."

Minutes 1895, p. 44.

D. A. MCGINNIS

Died May 17, 1896, at his home at Mole Hill, W. Va. A few days previous to his death he was suddenly and unexpectedly stricken with paralysis, he became unconscious and died without speaking. For quite a while before his last illness he had been enjoying good health for a man of his years.

He traveled as an itinerant preacher for about seven (7) years, he was compelled to give up his work on account of his health. Last winter he took a very enthusiastic part in the protracted meeting at Mole Hill. He had a very ripe Christian experience, and his hope for a home in Heaven was remarkably clear. He leaves a widow who deeply mourns his absence. His children are all grown to manhood.

Minutes 1896, p. 46.

D. S. BENEDUM

Died, at Salem, Harrison county, West Virginia, last spring, aged 71 years. He joined the West Virginia Conference in 1866, and served the following charges: Pine Grove, Cherry Camp, and others. For six years his nervous system was shocked by the accidental death of his daughter.

For twenty-four years he has been a superannuate, living at Salem, Harrison county. The relation between him and the people were of the kindest nature. It is said that in all that time he never gave the slightest offense to any one. His last sickness was long but of painless character. He lived a life without offense and died in peace.

Minutes 1896, p. 46.

ALEXANDER JUSTICE

Alexander Justice was born Aug. 5, 1869, in Washington County, Ohio. When a young man he moved with his parents to Raven Rock, Pleasants county, W. Va. He took a course in the Normal at Fairmont, after which he taught for some years in his home county. He next sought and obtained an important position in the employ of the railroad company at Wheeling, and after serving in that capacity for some time he returned to his home, and shortly afterward was converted and joined the M. E. Church, and at once became an active worker for the Master. Soon after his conversion he was given license to preach, but feeling that the local grant was too narrow for his unbounded spirit, he offered himself to the West Virginia Conference and was received on trial in the fall of 1894, and was appointed to Oilville Circuit, Logan county, one of the most difficult fields in the Conference. While here he met, loved and married Miss Sarah Browning, on the 10th of February, 1895, and the second anniversary of their marriage was celebrated on the funeral day.

His second appointment was Hamlin, the county seat of Lincoln county, where he made many friends during his stay of one year. At the last Conference he was admitted into full connection, ordained a deacon and appointed to Palatine Circuit. He entered upon his last work with large hopes and bright prospects, for in three months of active work he had completely captivated the people as only few could have done.

After a heroic fight for life he sank on the last battlefield covered with victory,—on Feb. 8, 1897.

We mourn the death of a brother so young and full of promise. After all who knows but that it was best.

The funeral services were conducted by Rev. D. L. Ash, in Mt. Carmel church, after which he was laid to rest beside a sainted mother.

Minutes 1897, p. 46.

CALEB J. TRIPPETT

Was born in Monongalia County, near Morgantown, W. Va., May 14th, 1845, and died at Ravenswood, W. Va., August 7th, 1898. He was licensed February 27, 1869. B. Rodgers was his Pastor, and Thomas Monroe his first Presiding Elder. In March, 1870, he was admitted on trial to the West Virginia M. E. Conference, and appointed assistant with Rev. Thatcher, on Brandonville Circuit. He was ordained Deacon by Bishop Simpson at Wheeling, March, 1872, and Elder, March, 1874, by Bishop Scott, at Fairmont. His effective service extended over a period of twenty-eight years: 1870, Brandonville, assistant with Rev. Thatcher; 1871, Monongalia, assistant with Rev. J. M. Warden; 1872, Pleasant Hill; 1873, Knottsville; 1874-5-6, Grantsville, Md.; 1877-8, Evansville, two years and 6 months; 1879-80, Jollytown; 1881-2, St. George; 1883-4-5, Marshall; 1886-7, Mannington; 1888, Pruntytown; 1889, Oakland; 1890, Supernumerary; 1891-2-3, Pt. Pleasant; 1894-5, Short Creek and Liberty; 1896, Zane Street, Wheeling; 1897, Hartford City; 1898, Ravenswood. He was married to Miss Ophelia A. Riggs, 1871, who shared with him the trials and triumphs of an itinerant life. The fruit of this marriage was two children, a son and a daughter. Mother and children still survive him. Our beloved and lamented brother was a man of deep convictions, and one who had the courage on all needed occasions to express them. He was a true friend and could be trusted at all times. By economy he purchased a splendid library, which he studied with success in his preparation for a life work in the ministry. In the pulpit he was earnest and his discourses evinced careful preparation. Brother Trippett died in the harness. Although ill for three years the end came suddenly. In the midst of a year of activities he was called from labor to reward. The funeral services were held in the M. E. Church at Terra Alta, conducted by Rev. J. M. Warden and D. S. Hammond, his P. E., assisted by the Revs. Ross Ward Woodruff and T. T. Brown, of Terra Alta, and W. B. King, L. D. Starke and A. F. and A. M. Order.

“No pain, nor death, nor anxious fear,
Invades thy bounds, no mortal woe
Can reach the quiet sleeper here
While Angels watch the soft repose.”

Minutes 1898, p. 39.

BENJAMIN HAGAR

Benjamin Hagar was born on February 22, 1814; converted and joined the Methodist Episcopal Church when about nineteen years of age. His Christian life spans beautifully the time from the days of the pioneer fathers, whose heroic and untiring labors planted Methodism all among the hills and valleys of Western Virginia, to the days of triumph and blessing which we, their sons, enjoy. Brother Hagar was, very soon after entering the Church, licensed as a local preacher, which relation he sustained to the Church for several years, traveling part of the time as a supply in the old Kanawha District of the Ohio Conference. We are without the exact date of his admission to the West Virginia Conference, but it was about the time of its organization. He was a most noble specimen of physical, moral and Christian manhood. To know him was to love him; and no one who knew him ever doubted his piety, or his devotion to God and the Church. His active ministry covers a period of more than forty years, confined mostly to some of the hardest fields of the Conference. Hundreds of souls were saved through his ministry, who will stand with him in the bright eternal day and call him blessed. He had been superannuated for the past sixteen years. For several years he had been sorely afflicted, first in the death of his wife, who preceded him by several years to the other shore, and then in the impairment of his own bodily health. Even when his mind was so impaired that he scarcely recognized the members of his own family, he still retained his faith and hold on the Lord, and could pray and talk of Christ and salvation with that clearness and intelligence that so beautifully characterized his better days.

His life was a blessing to all who would profit by a holy example, or the influence of a consecrated life. "Mark the perfect man, and behold the upright for the end of that man is peace." Brother Hagar's departure occurred about the 20th of August, 1898, at the home of his son at Hewitt, Boone county, West Virginia. "He rests from his labors; but his works follow him."

Minutes 1898, p. 40.

BETRAM L. MERCER

B. L. Mercer was born near Fairmont W. Va., June 5, 1870, and died at Springfield, Hampshire county, W. Va., December 2, 1898. He was converted and joined the M. E. Church at the age of fourteen. He was married to Miss Mollie E. Taylor, of Springfield, W. Va., in 1895. Was received on trial in the West Virginia Con-

ference in 1895, and appointed to Halleck charge, and was in his third year's pastorate on this charge when his health failed. He was a thoroughly consecrated man to God, and his work prospered under his care. He gave promise of a man of ability and of great worth to the church. His death was a triumph of the faith in Jesus Christ.

Minutes 1899, p. 42.

ASHBY STEVENS

Ashby Stevens was born near Morgantown, W. Va., April 11, 1819, and died at his home in Palatine, W. Va., April 14, 1899. He was converted and joined the Methodist Episcopal Church at the age of 16, and was admitted on trial in the West Virginia Conference (1848) at the time of its organization. Ordained a Deacon in 1850, and an Elder in 1852. During his ministry he served the following charges: Blacksville, Brandonville, Buckhannon, Marion Prunttown, Moundsville, South Wheeling, Short Creek and Liberty, Charleston, Malden, Bridgeport, Evansville, Smithton and Burton. He also spent several years in educational work. He was a close student all his life, and had thoroughly mastered seven languages. For him "to live was Christ and to die was gain."

Minutes 1899, p. 42.

BENJAMIN DARLINGTON

Rev. Benjamin Darlington, one of the war veterans of the West Virginia Conference, died June 1, 1899, at his home at Jarrett, Kanawha county, West Virginia. Brother Darlington was born in Nicholas, Virginia, now West Virginia, January 26, 1819. He was converted in early life and joined the Methodist Episcopal Church. He was twice married; first, to Miss Nancy Foster, April 13, 1840. April 22, 1873, Mrs. Darlington died in peaceful triumph. April 12, 1874, he was again married, to Mrs. Henrietta H. Snyder. He began traveling in the ministry in 1847. In April, 1859, he was received on trial in the West Virginia Conference, at its session in Parkersburg. He was appointed to the following charges: 1859, Coal River; 1860, Fayette; 1861, Summerville, Mt. Cove; 1862, Fayette and Raleigh; 1863, Raleigh; 1864, Summersville, Fayette, Mt. Cove and Raleigh; 1865, Pocatalico; 1866-67, Connelton; 1868-69, Charleston Circuit; 1870, Nicholas; 1871-72, Spencer; 1873 to '75, Malden; 1876, Ravenswood; 1877-78, Hamlin; 1879-81, Wayne; 1882-84, Winfield; 1885-88, Wayne; 1889-90, St. Albans; 1891-93, Pleasant Retreat; 1894, Elk River. Through

all the years of his ministry he was scrupulously faithful to work committed to him. He was reserved and unassuming, but a man of a noble order. During the war of the rebellion he preached in that region of country where bitterness reached its extreme limit, and where it was far from safe for ministers of the M. E. Church to go. But he was fearless and faithful, not counting his life dear unto himself. He was one of those heroes in humble life who never sought the praise of men. His record is on high—his praise is of God.

Minutes 1899, p. 44.

ANDREW JACKSON LYDA

Andrew Jackson Lyda was born in Hancock, Maryland, January 14, 1821, and died in Mason City, W. Va., March 3, 1900. He was the son of James and Mary Ann Lyda, who with their family moved to Zanesville, Ohio, about the year 1831. Here Brother A. J. Lyda was converted and joined the M. E. Church about the year 1836. He was a brilliant student, and made very rapid advancement in his studies. He entered college at Augusta, Ky., in 1838, where he graduated with honor to himself and with credit to the institution, in 1842. Here he married Mary Ann Ward, the daughter of a minister, August 1, 1844. She died near Point Pleasant, Virginia, in May, 1848, and was buried at Gallipolis, Ohio. Brother Lyda joined the Ohio Conference September 23, 1843. His first charge was Georgetown, Ohio. Here he stayed one year, receiving \$100 for his year's work.

He was one of the charter members of the West Virginia Conference, being on the Virginia side of the Ohio river when the Conference was organized. He was pastor at Charleston, Va., the year preceding the organization of this conference, and was appointed to the same charge for the following year. It was during his pastorate here that the great cholera scourge swept the Kanawha Valley. It was here, going from house to house, visiting the sick and dying, comforting the bereaved and sorrowing, and burying the dead, that Dr. Lyda first so eminently distinguished himself as the Christian hero that he was, for amid the dangers of the deadly plague he neither faltered nor feared; but wherever God or duty seemed to call, or suffering humanity needed his Godly and Christlike ministrations he went, not even counting his own life dear unto himself.

In 1849 he went as pastor to Clarksburg, where he remained two years. Here on May 12, 1851, he married a second time, to Miss Phebe E. Davidson, a daughter of Dr. and Mrs. Davidson, of

Clarksburg, Va. To this union two daughters were born who with their mother, survive him.

After serving as pastor several charges in this conference, Bishop Ames appointed him Presiding Elder of the Parkersburg district in 1856. In 1862 he was appointed chaplain of the Third Virginia Volunteers, U. S. Army, where he remained until April 29, 1864. He received his degree of Doctor of Divinity from Illinois Wesleyan University, July, 1873. He was a member of General Conference of 1868. One writing of him says: "He was my presiding elder in 1867-1867, and I have never known a grander man."

Forty-eight years of his active life were spent in the effective ministry, forty-four of which were spent in the West Virginia Conference. He was superannuated at his own request September, 1898. I think this was one of the heaviest crosses of his laborious life.

Dr. Lyda was one of the mighty factors in planting, cultivating and maintaining Methodism in our beloved State. And when the last conflict came, the last battle was to be fought, he stood unmoved in the presence of his last enemy, strong in faith, giving glory to God. Truly a prince and great man in Israel is fallen. He leaves a wife and two daughters, with a multitude of friends to mourn, but not without hope. His end was peace; he rests from his labors; his works do follow him; his first sermon as an itinerant was preached in Georgetown, Ohio, from the text: "Come, for all things are now ready." His last in Malden, W. Va., from John 14, 2; "In my Father's house are many mansions."

Minutes 1900, p. 55.

G. W. METHENY

The Rev. G. W. Metheny was born in Preston county, W. Va., Feb. 4, 1838, and died of typhoid fever at his home in Buckhannon, W. Va., Oct. 18, 1899. He was converted and united with the Methodist Episcopal Church in 1853, under the ministry of Rev. J. W. Snodgrass. At the age of 22 he felt called to preach, and was licensed in 1862. He served as a soldier in the Federal army from July, 1863, to April, 1864. In May, 1864, he again resumed the duties of the ministry and served as a supply on the Monongalia circuit, with Rev. J. M. Powell in charge. In March, 1865, he was admitted into the West Virginia Conference on trial and was sent to Morgantown circuit as junior preacher under J. B. Feather. Was ordained deacon in 1867 by Bishop Thompson, and Elder in 1869 by Bishop Ames. In 1866 he was sent to Pocatalico circuit, now

West Charleston, where he was married to Elizabeth High, daughter of Jas. H. High, Nov. 6, 1867.

In 1873, his failing health compelled him to withdraw from the active work, but continued doing something for the Master, by accepting an appointment from the American Bible Society, and traveled in the counties of Kanawha, Putnam, Mason, Cabell, Wayne, Jackson, Braxton, Webster and Roane, doing effective work.

In 1881 he again entered the regular work of the Conference, and with the exception of two years, which were again given to the Bible Society, remained until 1892, when he was given a superannuated relation to the Conference. His services were given to the following charges: East Charleston, two years; Winfield and Monticello, two years; Elk River, one year; Jollytown, two years; Raymond City, one year; Mill Creek, two years; East Charleston, two years; Milton, three years; Monticello, three years; St. Albans, one year.

His end was peaceful. The funeral services were conducted by A. Mick, assisted by Revs. H. K. Dix and W. J. Sharps. His life was simple, earnest and victorious. He rests in peace.

Minutes 1900, p. 59.

GEORGE E. MORRIS.

The Rev. Geo. E. Morris was born May 30, 1866, in Monroe County, Ohio. He died June 28, 1900, near Parkersburg, W. Va.

He was converted and joined the Methodist Episcopal Church December 1882, at Rockford, W. Va., under the ministry of the Rev. J. F. Chenoweth.

Feeling called of the Holy Ghost to the work of the ministry, Bro. Morris applied for and received license to preach in the Methodist Episcopal Church about ten years ago. He then set to work with unrestrained energy to prepare himself for his high calling. He graduated from the West Virginia Conference as a supply. He joined the Conference on probation at Charleston Sept. 1894, was ordained deacon by Bishop Hurst and admitted into full connection in the W. Va. Conference in the fall of 1896 at Moundsville. Completing his Conference course of studies without loss of time was ordained Elder by Bishop Fowler at the Conference held at Mannington, Sept. 1898.

Bro. Morris was married on Oct. 8, 1895, to Miss Lucy Melrose, of near Parkersburg, who as long as she lived proved to

be a faithful and worthy wife, but in July, 1897, before they had been married two years, Mrs. Morris was called from her husband's side to a home in heaven. To this union was born a little girl, who since the death of her mother has lived with her grandparents, Mr. and Mrs. Melrose.

Bro. Morris, although frail in body and his health gradually giving way, served successfully the following charges: Elizabeth, two years; Elberson, two years; Elkins, one year; and Bowman Church, Charleston, nearly two years, where perhaps the most efficient work of his ministry was accomplished.

Bro. Morris was a good student and already at the time of his death was one of the best preachers of the West Virginia Conference. He was thoroughly consecrated to God and his work. When advised by his physicians to give up his work, Bro. Morris said to his Presiding Elder: "I was called to preach; I have prepared myself to preach; I love my work and my people and I will preach as long as I live." Bro. Morris made his words true, for he was away from his work but little more than a week and was expecting to return within a day or two, when God took him to his reward on high instead of permitting him to return to his work at Bowman. Thus ended the life of one of the brightest and best young men of the West Virginia Conference.

Minutes 1900, p. 57.

JOHN CONWELL.

Rev. John Conwell was born in Fayette County, Pa., April 10th, 1818, and died in Palatine, W. Va., September 26th, 1900. Brother Conwell was converted when a young man at "Old Martin's Church" in Monongalia County, Va., and in due time was baptized and received into the Methodist Episcopal Church. He soon felt that God was calling him to the Christian ministry. He entered the West Virginia Conference in 1849, and was ordained a deacon in 1852, and took a certificate of location in 1853. He was readmitted in 1870 and was ordained an Elder in 1871 by Bishop Clark, after which time he was assigned to the following pastoral charges in the order named: Buckhannon circuit, Philippi, Upshur, Frenchton, Palatine, Arnettsville, Worthington, Quiet Dell, Worthington, second term. In 1889 he asked for, and received a superannuate relation, which he held until his death. During the years of his superannuation he always sustained a friendly relation with his pastors. They found in him a helpful friend, and he in return received their affection. His memory will be long cherished by those who knew him best.

The funeral services were in charge of his pastor, and the following ex-pastors gave short addresses: Rev. F. H. J. King, Rev. H. B. Bowden, Rev. Geo. C. Shaw. Borne by his ministerial brethren, his body was interred in Maple Grove Cemetery. We bespeak the prayers of the church for his bereaved daughter, Amanda, who alone remains to mourn her loss.

“Servant of God, well done.”

Minutes 1900, p. 58.

VANLINDON SANFORD.

Rev. Vanlindon Sanford was born in Cabell County, Virginia, (now Lincoln county, West Virginia), April 2, 1823. He was principally reared in Kanawha county. While in business in Charleston he was converted under the ministry of Dr. A. J. Lyda in 1850. He felt called to the ministry soon after he joined church. Bro. Sanford did not hesitate, but proceeded to close up his business and entered the ministry as his life work.

He was recommended for license to preach by the Forks of Coal River Mission, April 2, 1853. In June of the same year he was employed by Elder Dr. G. Martin, as assistant with the writer on Logan circuit, Guyandotte district. He was received into the West Virginia Conference, June 1854, and appointed to Fort Lick charge. He filled the following charges: Fork Lick, 1854-5; Coal River, 1855-6; Sandy, 1856-7; Fayette and Raleigh, 1857-8; Malden, 1858-9; South Wheeling, 1859 to 1860; Murraysville, 1860-2; Williamstown, 1862-4; Harrisville, 1865-6; Middlebourne, 1867-7; superannuated 1867 to 1869; Wayne, 1869-72; Nicholas, 1872-3; (it seems he did not fill this work; do not know cause;) Coal River 1873-5; Hamlin, 1875-7.

He was admitted into full connection in the West Virginia Conference at Moundsville, April 16, 1857, and ordained elder at Parkersburg, April 20, 1859. This will show that he did faithful and hard work. I never knew or heard of Bro. Sanford complaining that his work was too hard or that his talent was not respected. Like the humble good man that he was, he went to his work with the sole aim to do good.

He was married to Miss Caroline Strawn at Moundsville, by his elder, Gordon Battelle, in 1860. For 40 years this faithful couple walked together, sharing the joys and fruits of an itinerant life. On May 1, 1901, he reached the crossing and passed over, leaving his wife and six children to follow on till they meet in the “sweet by and by.” The circumstances of his death were very

pathetic. He was at Charleston serving on a jury when he was taken ill and became so feeble that he had to be conveyed to the hotel and struggled with pneumonia for eight days, then he fell asleep without a cloud to dim his vision. His brother, Rev. W. D., said to him, "How does it seem in the future for you?" He promptly answered, "It is all clear, perfectly clear, not a cloud, not a cloud." These were his last words. What a triumph! Glorious victory! While I am writing the above, I am repeating Charles Wesley's poem on Paul's triumph:

"Oh, may I triumph so
When all my warfare's past,
And, dying, find my latest foe
Under my feet at last."

Bro. Sanford was surrounded by his brother, W. D. Sanford, Rev. J. S. Jenkins, his wife and two sons and others when the closing hour came. The legacy left to his family is shared also by the brethren of the conference.

His father and mother were Methodists and his brothers and sisters religious. At one time four of the brothers were members of the West Virginia Conference. Vanlindon, W. D., H. C. and James, and their brother Robert an acceptable local preacher in the same church. H. C. Sanford is the oldest effective member in our conference today. Robert, James and Vanlindon are gone to the beyond to join their father, mother and George, who are awaiting them on the "Shining Shore."

May all that are still living follow on till they meet again. May it be the happy lot of the dear wife and children to join their loved one again.

Minutes 1901, p. 52.

BENJAMIN ISON.

Rev. Benjamin Ison, D. D., was born November 12, 1824, at New Dale, Shropshire, England, not far from the home of Fletcher. He died at Washington, D. C., May 12, 1901.

He was converted at about sixteen years of age, and joined the Wesleyan Methodist Society. Two years later he was licensed to preach, and was well received by the people of the neighborhood. At the age of 20 he came to this country, arriving here October 17, 1844, and immediately connected himself with the Liberty Street M. E. Church, Pittsburgh, Pa., in which city he settled. He filled a number of pulpits there during that winter.

In July, 1845, he was received into the Pittsburgh Conference on probation, and was sent to Weston Circuit, West Virginia, which was at that time a part of the Pittsburg Conference, Rev. F. S. DeHass being preacher in charge. His next appointment was the Beverly Circuit.

When the Pittsburgh Conference was divided and the West Virginia Conference formed, he went with the new conference, thus being one of its charter members, of whom but three survive. His first appointment in the new conference was Lumberport circuit. He afterwards traveled the following circuits: Pruntytown, Selbysport, Morgantown, Palatine, West Milford and Rowlesburg. Morgantown and Pruntytown he traveled twice. He also filled the following stations: North Street, Wheeling; Grafton and Fetterman, Morgantown, Moundsville, Parkersburg, Weston, Short Creek and Liberty, and Cameron. He was also presiding elder of the Parkersburg and Oakland districts.

In May, 1850, he was married to Miss Ellen E. Robinson, daughter of Hon. Joshua Robinson, of Taylor county, West Virginia.

In 1872 he was elected first reserve delegate to the general conference by an almost unanimous vote, and in 1884 was elected the first delegate to the general conference, which was held at Philadelphia, serving on many important committees during that session.

In 1891 he made a visit to his native land, and in his absence the degree of D. D. was conferred upon him by the West Virginia University.

His active work in the ministry embraced a period of 44 years. He retired from active work in 1889, and until his death made his home in Oakland, Md., spending the winters in Washington, D. C.

Minutes 1901, p. 53.

JOHN A. MARTENEY.

Rev. John A. Marteney was born in Upshur County, W. Va., Oct. 20, 1866. He died Sept. 1, 1901.

His home was humble but such as awakened in this son strong ambitions. He was converted under the faithful ministry of Rev. Cyrus Poling. He at once placed himself upon the altar of sacrifice in the ministry of the M. E. Church.

In his early ministry he was married to Rosa Lewis, of A. M. Home.

Our fellow comrade began his ministry as a supply on Helvetia charge, Buckhannon district, 1890. He joined the conference on probation at Wheeling, 1891, Bishop Warren presiding. He was advanced to the office of deacon by Bishop Fitzgerald at Grafton, in 1893. Bishop Hurst ordained him to the office of elder in 1896 at Moundsville.

Bro. Marteney was a consecrated, diligent, successful minister of "The Gospel." His consciousness of the responsibility upon him and his conquering love for sinners made him a laborer in the vineyard by whom Jesus won many souls to "The Kingdom." He was a strong man in evangelistic work.

He served the following charges: Helvetia, 1890-1; Ireland, 1892-3; Troy, 1894-5-6; Freemansburg, 1897-8-9; Newburg, 1901.

His resignation, patience and faith during his illness inspired those about him to trust more in God as their stricken pastor exhorted them to look on the bright side of life. He gave unquestioned testimony of his victory through faith.

The funeral service was conducted by Rev. W. D. Garrico, assisted by Rev. C. H. Lakin. Borne by ministerial brethren, his body was interred in the Newburg cemetery, for *he* had fought the fight, he had kept the faith, he had finished his course and had gone to receive his crown of righteousness.

We bespeak the prayers of the church for his bereft wife and four small daughters. Their suport; our comrade; God's servant has gone to his reward.

Minutes 1901, p. 55.

GIDEON MARTIN.

Gideon Martin was born in Lewis County, Virginia, near what is now Burnersville, Barbour County, W. Va., April 30, 1815, and departed this life June 9, 1902. He was converted at the age of sixteen, and united with the church under the ministry of the Rev. J. L. Irwin. He was soon made a class leader, then an exhorter, and in December, 1836, in his twenty-second year, was licensed to preach by the Rev. J. G. Sansom, by whom he was appointed supply on old Harrison circuit. This introduced him to what was to be his field of usefulness and power for the remainder of his life. In

1837 he was admitted on trial in the Pittsburg Conference. In 1839 he was ordained deacon by Bishop Soule. About 1873 Mount Union College conferred upon him the well-earned and much deserved honorary title of Doctor of Divinity. He was an effective traveling preacher for fifty-four years, serving the following appointments: In the Pittsburg Conference—1837-8, Randolph; 1838, Washington circuit; 1840, Somerset; 1841-2, Milford; 1843, Weston; 1844-5, Morgantown circuit; 1846-7, Buchannon. In the West Virginia Conference—1848, Pruntytown; 1849-51, Marion; 1851-55, Charleston District; 1855-59, Morgantown District; 1859-61, Morgantown; 1861, Chapline Street, Wheeling; 1861-5, chaplain in the army; 1866-69, North Street Wheeling; 1869-73, Wheeling District; 1873-75, Thompson Church; 1875-77, Fairmont; 1877-81, Clarksburg District; 1881-83, Arnettsville; 1883-85, Marion; 1885-87, Bridgeport; 1887-90, Farmington; 1890-91, Monongah.

He was thrice chosen by his brethren to represent them in General Conference—in the years 1856, 1868 and 1872. He was united in marriage in 1841 to Miss Eleanor Baily, of Harrison county, and was the father of eight children, three of whom survive him—Dr. Carl, of New York; James S., of Pittsburg, and daughter Anna, at home. Doctor Martin belonged to the age of heroes and was himself a stalwart man demonstrating fully the possibility of the self-made man succeeding in life. His large natural abilities were greatly augmented by what grace did for him. He was not only a strong man intellectually, but in the highest sense he was a Christian gentleman, a man who knew for himself the power of a divine Christianity to save men from sin and to right their relation to one another. As a companion and associate he was intelligent, pleasant and agreeable; as a friend, faithful and true; as a citizen and soldier, progressive, loyal, patriotic and brave; as a parent, kind sympathetic and considerate; as a Christian, unassuming, practical, earnest and devout; as a parishioner, sympathetic and helpful. His presence was always an inspiration, and to be in his company was a benediction. As a pastor he was untiring and diligent, with a large-hearted sympathy for those among whom he labored; as an administrator, strong and firm, but kind and considerate; as a preacher, intelligent and instructive, clear, logical and vigorous, but above all, spiritual and orthodox. As a preacher and minister, his name will go down in history, as it deserves, alongside the names of Sansom, Battelle, Hunter and others.

As a Methodist he was of the olden type. He believed in

God, in the Bible, and in the doctrines and Discipline of the Methodist Episcopal Church, and was loyal to them. In the oncoming years, whoever shall write the history of our Methodism in this state will find it impossible to do so without recounting the influence and power of Doctor Martin in more than a half century of its progress.

Truly a great man has fallen. Not fallen! but a "prince in Israel" has been translated to his coronation; and his noble life today towers above many of his fellows, and will forever continue to spread its fragrance upon our lives, prompting us to nobler deeds, and beckoning us to loftier heights.

"Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is run
And thou art crowned at last."

Minutes 1902, p. 63.

PERRY C. MAYS.

Rev. Perry C. Mays, born in Upshur County, Oct. 21st, 1856, and died near Buckhannon July 3rd, 1902. He was converted in boyhood, entered the ministry in his early manhood and was admitted into the West Virginia Conference in 1880. Was ordained deacon by Bishop Andrews in 1882, and an elder by Bishop Malla-lieu in 1886. He served the following charges, viz: Troy, Randolph, Boone, Mercer, Pleasant Retreat, Spencer, Guyandotte, Middle-bourne, Williamstown, Belington, Holly Grove and Camden, making in all twenty-two years in the ministry. He was an earnest, faithful preacher. Social and genial in his intercourse with the people. His labors were attended with much revival power, and hundreds of souls were brought to Christ under his ministry. Nearly two years ago his health failed to such an extent that he was compelled to give up work and go home, where he went down gradually to the last river. His latter days were attended with occasional paroxysms of intense suffering, and while on a visit to his native community the final attack came. His faithful wife and his daughter were summoned from Buckhannon to his bed-side, but arrived too late to receive any dying testimony or last message. But we prefer to think of him as he appeared in the fullness of health and in ardent work, and trust that the triumphant grace and bright hopes of those happy days were realized amid the swellings of Jordan. In this his family and friends will find sweet consolation.

Minutes 1902, p. 66.

A. B. ROHRBOUGH.

A. B. Rohrbough was born two miles below Buckhannon, Upshur county, W. Va., February 14, 1836. He was the fourth son of Simon and Catharine Lorentz Rohrbough. He spent twenty years of his early life in the old home, assisting on the farm. He had a great desire to acquire an education while he was yet quite young. He attended the schools of his day faithfully and was a good student. He used every opportunity to gain knowledge. He entered upon a course of preparation for the ministry, soon after his conversion in 1853, under the private instruction of Rev. Samuel Steele, his pastor. He was licensed as a local preacher in a quarterly conference held at Mt. Lebanon, July 4th, 1857; Gordon Battelle, P. E., and Samuel Steele, pastor. He was admitted on trial in the West Virginia Conference in 1857, and appointed to the Pruntytown circuit as junior pastor; Rev. Wesley Smith in charge. In 1858 junior pastor on the Marion charge; Rev. C. Connor in charge. In 1859-60, Spencer circuit, in charge. In 1861 stationed as Weston. In the following fall he was transferred to the Southern Illinois Conference, where he engaged in teaching until the spring of 1863, when he returned to this Conference and settled in Buckhannon, where he engaged in teaching and newspaper work until 1873. Two years of that time he was superintendent of public schools, and did good work; also part of that time in the temperance work. In 1873 was transferred to the Southern Illinois Conference and stationed at Metropolis. In 1874 stationed at Chester, Ill. At the close of this year, on account of his wife's failing health, he again returned to West Virginia, where his wife died soon after. He returned to Illinois and filled the following appointments, viz: Two years at Pinkneyville, two years at Corinth, one year at Ashley, one year at Anna. In October, 1884, transferred to the West Virginia Conference and served the six following charges: New Martinsville, Fairmont, West Milford; two years again at Buckhannon in editorial and temperance work. In 1888 Philippi charge two years; 1890, Rowlesburg four years, Belington two years, Pennsboro two years, Cairo three years. In 1900 appointed editor of the M. E. Times. Died Nov. 13, 1901.

Bro. Rohrbough's life was a busy one. Though not always in the regular pastorate, he was in that kind of work which was for the uplifting of his fellow men. He was a Gospel preacher, a faithful expounder of the word. He was true to the doctrines of the church of his choice. While with the church at Buckhannon

he was regular in attendance at class meeting, prayer-meeting and preaching services. We miss him greatly.

Bro. Rohrbough had a pious training, to which he referred with much pleasure. He leaves a wife and two sons to follow on to the land that knows no parting. May they all meet in heaven. Some days before his death he said in public that he had a kind of presentiment that he would die suddenly, and said he was ready and had no care or concern as to the time; and so it was, for he passed away, seemingly, in a moment from labor to rest, and from the shadows of earth to the more excellent glory.

Minutes 1902, p. 65.

ELMER A. DAVIS.

Rev. Elmer A. Davis, of the West Virginia Conference, was born at Bellaire, Ohio, January 29, 1866, and departed this life at Belington, January 22, 1903. He was the son of William and Hannah Davis, who removed to Tyler county, W. Va., in 1868, and later to Wirt county, where his father died October 21, 1888. He was converted and united with the church, under the pastorate of the Rev. J. W. Lambert, at the age of fifteen. He very early gave evidence of gifts and graces, and was soon called to the offices of class-leader and Sunday School superintendent, which he filled with acceptability. He joined the West Virginia Conference in 1890, and was appointed to Huntington circuit, and during his pastorate of two years succeeded in building the Seventh Avenue church, which is now the second charge in the Huntington district. In 1892 he was left without an appointment and attended the West Virginia Conference Seminary for one year. From commencement to conference in 1893 he had charge of Parsons and Thomas, in Oakland district. In 1893, Fairfield; 1894, Ceredo; 1896, East Charleston; 1897, Spencer; 1899, Cottageville, and in 1901, Belington.

He was twice married. April, 1888, was married to Miss Josie Stagg, of Wood county, W. Va., who died February, 1899. Of this union a daughter, Nettie, remains to mourn her double loss. September 27, 1893, he was married to Miss Anna B. Lester, of Huntington, W. Va. Of this union there were born four children, the eldest of which died in infancy, and Leland, Harry and Nellie, with their mother, remain to share their sad bereavement. He leaves besides his mother at Elizabeth, W. Va., four brothers and two sisters: B. F., of Parkersburg; H. A., of Spencer; L. S., of Elizabeth;

Blaine, of Clay C. H.; Mrs. Lorena Tucker, of Parkersburg, and Mrs. Nettie Hunter, wife of Rev. William Hunter, of the West Virginia Conference.

In his last charge he succeeded in building a parsonage that had long been needed on the charge, and in various other ways added to the strength of the charge. He was a most energetic and untiring worker, and always had something to show for his work. He was a devoted husband and father, living largely for his family. It was after weeks of watching and nursing in the sickness of his children that he was called to yield himself to the conquest of that dread disease, typhoid fever. He virtually gave his life for others.

Funeral services were held at the home by the presiding elder, assisted by Revs. W. E. Lovett and J. C. Morris, superannuate members of the West Virginia Conference. The interment was at Huntington in charge of B. B. Evans, pastor of First Church, where his body rests beside that of his infant child to await the resurrection of the just.

Minutes 1903, p. 61.

NAPOLEON BONAPARTE JOHNSON.

Napoleon Bonaparte Johnson was born at Philippi W. Va., September 28, 1848, and died in Wheeling, after a brief illness, Sabbath morning, May 24th, 1903. He was converted in early youth, was admitted on trial in the West Virginia Conference in 1873, was transferred to the South Kansas Conference, March, 1884, and transferred back to the West Virginia Conference in September, 1892, since which time his appointments were as follows: North Street church, Fairmont, Mannington and Huntington district. He was serving the district in his second year when suddenly called from labor to rest and reward. He was married to Miss Lucinda White, of St. Cloud, W. Va., April, 1876. Four children were the fruit of this union—the Rev. John W., pastor at Ceredo, Wayne county; Mary, Ada and Lou, who, with their mother, reside in Huntington.

Brother Johnson was far more than an ordinary man. He possessed a fine physique, robust, energetic, tender-hearted, kind, loving and well-disposed to all. As a preacher he was very impressive and forceful. People who heard him believed in him, and reckoned him a good man and an earnest, sincere gospel preacher. As a result he was everywhere successful as a soul winner. He led many hundreds to Christ. Among those converted in his

meetings are Miss Julia Bonafield, a missionary in China, and Miss Sellers, a missionary in India. He could not be satisfied without seeing men and women brought to salvation. His zeal for souls became a passion. He had literally given himself to his work on the district, and was feeling considerably fatigued. He came to Wheeling, attending to some business *en route* to his old home near St. Cloud, May 13, stopping with his brother-in-law, Dr. S. L. Spragg, in Wheeling. That evening he called on the writer, appearing somewhat worn, but cheerful and hopeful. He had contracted a cold, but aside from that he seemed as well as usual. He talked of his work, about the church, and about the great cause of missions. Shortly after his return to Doctor Spragg's, he was taken with a violent chill, with symptoms of pneumonia, and grew worse until Saturday, the 23rd, when acute Bright's disease became apparent. He sank rapidly, and "fell to sleep" in the presence of his entire family just as the bells were ringing for church service. A few minutes before his departure he sang, "Palms of victory, crowns of glory, we shall wear," and through the open portals, beloved by all who knew him, he went sweeping home to glory!

Preliminary memorial services were conducted by the Rev. C. B. Graham, Monday evening, in which all the pastors of Wheeling participated. The interment was in the cemetery at Oak Forest church, near St. Cloud. A vast audience of neighbors and friends crowded the church to its utmost capacity, to pay a last tribute to this departed preacher and man of God. Presiding Elder Graham presided, and the following brethren spoke briefly to the memory and rare worth of the deceased as a man and a minister: J. S. Robinson, G. W. Bent, G. D. Smith, W. A. Anderson, B. B. Evans and E. D. Holtz. These were also pall-bearers. Arthur Merrills and O. R. Phillips offered prayer. The services closed by the singing of the hymn beginning, "Servant of God, well done." Thus after thirty years of ministry, preaching the glorious gospel of Christ, this servant of God is called to his reward!

Minutes 1903, p. 60.

JAMES L. CLARK.

Rev. James L. Clark, a charter member of the West Virginia Conference of the Methodist Episcopal church, departed this life at Wheeling, W. Va., October 2d, in his ninetieth year. In the formation of this conference he was of the Pittsburgh contingent.

In 1849 my acquaintance began with him, while I was a student in the Western Academy at Clarksburg, Va. He came

to that place to assist Rev. Thomas McCleary in a series of meetings in that place. Though I was young, I formed an opinion of him that in some measure shaped my life in the ministry. He impressed me as an earnest, sincere and faithful minister of the Word. Two years later I was received into the conference and from that time to the close of his life, we were closely associated in the conference work. For over fifty-two years he was a conspicuous figure on the floor. He was an active member until nearly the close of his life. Always ready to work. He served three terms as presiding elder, nine years as secretary of the conference, and one term in the General Conference. He has filled some of the hardest and largest circuits in the conference and some of the most responsible stations. In every case he was a success. He was a clear and logical preacher, and always earnest. I never heard his sincerity doubted. He was ready in speech and used pure English. Though he could read the Bible in the original, yet he seldom made use of the original in his sermons. His administrative abilities were marked, as demonstrated in many cases. He was frequently called upon to settle difficult cases and always succeeded. He was a model for the young men. More than one young man went to his hard year's work with renewed courage by the example of Dr. Clark, who never complained or refused to go, and who never failed to do the work assigned him. He left his impress on his conference. His piety was of a rigid type. He allowed nothing to interfere in his duties to God and his church. No one could be with him long without noting his piety and pure life, and many of his brethren feel indebted to him for the help he has been to them by his fidelity and godliness. For his fidelity, purity and endurance he was not excelled in his conference. Though we shall not see him on the conference floor again, his light has not been put out and by it, "He being dead, yet speaketh."

He often said he desired to die on West Virginia soil. He seems to have been granted his desire. He left his home at Tarentum, Pa., for the seat of his conference at Wheeling on September 29th, and reached his destination safely, stopping with his old friend, Capt. List. On the same evening he had a severe fall which brought on a severe attack of pneumonia. On Wednesday he was unable to answer roll call, and Friday he answered the higher roll call. How sad that Saturday morning when announcement was made to the Conference that he was not, for God had taken him! A committee was appointed to direct the funeral arrangements. Memorial services were held in Chaplain Street church Sunday morning, Oct. 4th, 1903. Many of his old comrades were present and testified to his great worth to them in the ministry and to the church. How appro-

priate that these testimonials should be given in the church of which he was pastor at one time. A procession of ministers of the conference marched to the depot and before placing the remains in the car sang a hymn, and a short prayer and benediction closed the service. This was one of the saddest and most impressive scenes I ever witnessed.

I went away more impressed than ever with the stanza of Charles Wesley:

“Servant of God, well done!
Thy glorious warfare's past;
The battle's fought, the race is won,
And thou art crowned at last.”

Minutes 1903, p. 58.

SPENCER KING.

Spencer King, son of the Rev. Charles King, was born in Kanawha County, Virginia, near Charleston, in 1825. He was reared in a religious home, and his life was spent on a farm until he entered the ministry. He was converted in his eighteenth year, and was licensed to preach by the Quarterly Conference of Charleston Circuit in 1849. He preached one year on Wayne Circuit under the direction of Presiding Elder H. Z. Adams, and was recommended by the Quarterly Conference, April 22, 1850, to the West Virginia Conference to be received on trial in the traveling connection. He was admitted at Parkersburg, June 7, 1850, and for fifty-two years received appointments without intermission.

He passed through the bitter opposition and contentions incident to the separation of the Methodist Episcopal Church, South, and through the trying days of the Civil War.

Think of an unbroken record of fifty-two years of work—work on missions, on circuits, in stations, yet I never heard a murmur or complaint. He was ordained Deacon by Bishop Simpson, at Morgantown, in 1852, and Elder by Bishop Scott, at Fairmont, in 1854.

Brother King's early opportunities for education were very limited, but his diligence in reading the best books of his time, soon made him a very acceptable minister in his Church.

His appointments were as follows: 1850, Monongalia, with T. H. Monroe; 1851, Barbour, with J. W. Snodgrass; 1852, Oak-

land and Snowy Creek Mission; 1853, Westernford and Dry Fork; 1854-55, Selbysport; 1856-57, Brandonville; 1858-59, Kingwood; 1860-61, Mannington; 1862, Marion, 1863, Oakland; 1864-66, Fetterman and Grafton; 1867-68, Guyandotte; 1869-71, West Milford; 1872-74, Triadelphia; 1875-76, Dallas; 1877-78, Newburg; 1879, Knottsville; 1880-81, Cameron; 1882-83, Benwood; 1884-85, Wesley Chapel, Wheeling; 1886-87, Marshall; 1888, Logansport; 1889-91, Short Creek and Liberty; 1892-95, Triadelphia; 1896-97, McMechen; 1898, Littleton. A study of his appointments will reveal a grand history. It is not the lot of many men to make such a record—never failed to receive an appointment in a half century of work.

One other matter of note is the fact that he was not unacceptable because of advanced years. He seemed to carry his vigor unto the last. He closed up his work, and in two years of a superannuated life he was called to reap the fruits of a faithful life.

Brother King enjoyed the society of such men as Doctors Martin, Clark, Lyda, Hunter, Battelle, Monroe, and many others of his Conference, men who stood high in the councils of the Church. With them he did his work in this difficult field of labor in that day. Because of diffidence he did not take an active part on the Conference floor, but was always in his place, ready to vote and do work assigned to him. I have always thought he should have taken a more active part in our Conference work; it was not for want of ability, but a lack of confidence in himself, that he was so silent in the Conference.

He was a most lovable man, humble, simple as a child, always preferring others to himself; one of the most beautiful lives in the gospel he preached to others. His pastor, the Rev. E. D. Holtz, says: "It was a great pleasure to me to have Brother King near me the last two years. He was a noble character. I shall always regard it as a high privilege to have been with him almost every day for a week before his departure. It was a benediction to have his acquaintance, and to hear him talk in the prayer and class-meetings." Doctor Holtz says again: "He was one of the most eloquent men I ever knew." Doctor Westhafer said at his funeral: "Brother King in his sermons uttered some of the most beautiful sentences I have ever heard."

His call came while at his home in Wheeling, October 17, 1903. I loved Brother King as a brother. We were received at the same Conference, went through the Conference studies together, were ordained Deacons and Elders together, and by the same Bishops.

Minutes 1904, p. 106.

E. RENIX SKIDMORE.

Rev. E. Renix Skidmore was born April 25, 1859, and died in Buckhannon, West Virginia, September 7, 1904.

He was converted and joined the Methodist Episcopal Church when about seventeen years of age, in Israel Church, Beverly Circuit, Randolph County, West Virginia.

On the 16th of September, 1886, he was married to Miss Lucetta C. Rexroad. Of this union was born one son, Olin, who is now merging into young manhood.

Brother Skidmore was licensed to preach under the pastorate of E. C. Woodruff, on Beverly Circuit, with Dr. W. R. White as Presiding Elder of the Buckhannon District. He joined the West Virginia Conference in 1883 and served the following charges: Sutton, one year; Webster, one; Gladys, two years; Littleton, two years; Masontown, three years; Bayard, one year; Friendsville, three years; Sutton, five months. At this time his health became such as to require him to take a supernumerary relation, which relation he held for eighteen months, when he was again made effective and served Swanton, in the Oakland District, one year, and Bristol, in the Clarksburg District, two years.

Brother Skidmore always loved to preach the Gospel of Christ. And when, a year ago, he found that failure of health required him to change his relation to that of a superannuate, he did so reluctantly. He was ordained Deacon in 1885 at Charleston by Bishop Merrill and Elder at Parkersburg by Bishop Foster in 1887.

Brother Skidmore was not physically a rugged man, but he did faithful and successful work on all his charges. He was a good preacher and many souls were saved as the result of his labors. He was fully consecrated to the work of Christ and took great delight in it. He always looked on the bright side of things; was always hopeful, cheerful and pleasant. He was a genial, companionable Christian brother and gentleman. His life was clean and pure. In his enfeebled condition he still manifested a deep interest in the affairs of the Church, and home and business. He was confined to his bed but two days, and when speech was almost gone he rallied sufficiently to arrange for his funeral. He leaves behind a sorrowing, devoted, courageous and greatly sustained widow, and the one son above referred to, whose life promises to be one of help, strength and comfort to his mother.

Minutes 1904, p. 108.

H. L. POLING.

At the closing session of the Conference a telegram was received announcing the death of our beloved brother, Rev. H. L. Poling, pastor of the M. E. Church at Clendennin. Dr. S. V. Leech was appointed to prepare for the Minutes a brief tribute to his memory. He has furnished to the Secretary the following:

The Reverend H. L. Poling was born December 11, 1846. He died, after weeks of painful illness, October 9, 1904, in the fifty-ninth year of his age. He was a godly and earnest minister of Christ, who gave thirty-five years of his life to the proclamation of the gospel and salvation of souls. The earlier part of his ministerial career was spent in the United Brethren Church. The closing eight years of his life were consecrated to service in the West Virginia Conference of the Methodist Episcopal Church. He was a manly Christian gentleman, a fearless and faithful preacher, a well-beloved and tireless pastor, and his final hours were calm and triumphant. The Rev. J. H. Hess, Presiding Elder of the Charleston District, officiated at the funeral, assisted by other ministers. His bereaved wife, children and relatives have the sympathy and prayers of the Conference in the great sorrow that has come to them.

Minutes 1904, p. 109.

R. L. WOODYARD.

The Rev. R. L. Woodyard was born October 10, 1827, and died near Parkersburg, February 2, 1905. Some of the main facts of his ministry are gathered from a short sketch of his life by himself which we have in our possession.

He joined the Methodist Episcopal Church on the 9th day of August, 1846, under the pastorate of Rev. Dillere, of the Ohio Conference. Soon after he professed religion, "having obtained peace with God through faith in the Lord Jesus Christ." He was given license as an exhorter in 1849, as a local preacher in 1850. His first appointment was to the West Milford circuit, which charge he traveled as a supply for the conference year beginning May 11th, 1850. He was received on trial into the West Virginia Conference at Charleston, June 4, 1851, and sent to the Buckhannon circuit. For the next sixteen years he received regular appointments in the Conference. He was ordained deacon by Bishop Baker at Wheeling in June, 1853; elder by Bishop Harris at the same place in June, 1855.

From the time of his retirement from the active work in the ministry he lived near Parkersburg. The funeral services were conducted at the home of the deceased at Sand Plains, by the Revs. J. W. Engle and Wm. Love, in the presence of a large company of sympathetic and sorrowing friends, when all that was mortal of Brother Woodyard was laid to rest in the Odd Fellows' cemetery to await the judgment on the resurrection morn.

Minutes 1905, p. 83.

JAMES J. DOLLIVER.

James J. Dolliver was born in Saratoga County, New York, in 1816. His early life was spent in New Jersey. He devoted his energy to the assistance and care of his widowed mother. In 1839 he emigrated to Ohio, and entered into commercial life, with marked success. In 1843 he was converted and called to the ministry. His call was so clear and thrilling that he closed up his secular affairs and entered at once upon the work of his life. He entered the ministry in the Ohio Conference Methodist Episcopal Church in 1843. In 1848 he fell into that part of the Ohio Conference that was transferred to the West Virginia Conference and remained with the same until called to the home above. He was one of the charter members of the conference, and the last one of those stalwart men of those days. Brother Dolliver was the man for those stirring times. His early ministry was in the southern part of the Conference, where strife and division was at its height; yet he never faltered. His zeal was so great for the salvation of men that he drew to him the admiration of even those who differed with him in opinion. It was the writer's lot to superintend the Guyandotte District from 1870 to 1874. When I would hold Quarterly Love Feasts some one would testify that at such and such a time and place under the ministry of Brother Dolliver I was led to Christ. I have heard that testimony in five counties in the southern part of the state. I had the fact impressed on my mind that Brother Dolliver and Brother Hagar, of whom the same testimony was given, had more seals to their ministry than all the brethren who ever served in that part of the work.

I have known Brother Dolliver since 1849. The Conference met in Clarksburg in 1849, and brought together the two contingents of the Ohio and Pittsburg Conferences. I first saw him there and the impression made on my mind then of him I have not changed since. He was one of the faithful ministers of the gospel. Every one seemed to be his brother. "How are you brother—how does

your soul prosper?" was the first question. Then a brotherly word of encouragement. He has left his impress all over this Conference. He still lives, though he is dead. May that fragrance of his memory ever last.

In 1872 our Conference met at Guyandotte. Brother Dolliver was asked to be entertained by his old-time friend, who now differed from him sharply on the southern question. How true it was in his case. (Prov. 16:7. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him.") In fifty-five years I have never heard a harsh word against him. He had a peculiar gift of impressing himself on the children in the home of the families on whom he called. He knew every child by name and had some kind word for each one. They all loved Father Dolliver. He seldom failed to say a word of encouragement to the young people. To the older people he would say: "How are you, brother—how does your soul prosper?" He went as a lighted torch before the people. Bishop Morris once said in a lecture to a class of men to be admitted into the Conference: "The best preacher is the man who does the most good." On that rule our brother stands in the first class.

Brother Dolliver proves to us that when we cross the line of activity to the retired list we need not be gloomy and sigh for the old days. His life of sunshine showed clearly that the pathway of the just is as the shining light that shineth more and more unto the perfect day. He was much esteemed in Fort Dodge, Iowa. A secular paper, the Sioux City Journal, said of him:

"The death of Rev. James J. Dolliver is widely mourned. He was 'Father' Dolliver to all who knew him, and yet everybody he knew was brother or sister. He was a very dear old man. By reason of age and infirmity he was on the retired list, but neither age nor infirmity gave him excuse for ceasing to work to the end of the day—the long, long day. He would have been eighty-nine years of age on the 28th day of November. Not many men live so long. He lived gladly, hopefully and with all confidence. Last year he attended the Methodist Episcopal Conference in California, and that was a delight to him, for in the work of his church his heart had vigor and youth. He was greatly blessed in the love of his family and they in his. Above all the honors that have come to his children shines like a star of heaven the love, the trust, the loyalty of the home life. In his later years the unmarried daughter was his attendant and nurse, and Jonathan P. Dolliver was his home-maker and provider. When the son began going to Congress the father

and sister began going with him. The home life was maintained. In the midst of that home life, expanded by the coming of grandchildren, and just as one little life came in, his great life went out. What could be done for him was done; what he could do had been done to the utmost. The zeal of 'Father' Dolliver was beyond the needs of his family; out of his stock he gave liberally to his church and to his country. He lived to the end, and he believed in the eternal youth of his soul. He liked to meet people and to know them. He liked in all the ways open to him to be of service. He was generally known among the public men of Washington. His pride in his children led him forth somewhat, and he was tempted forth many times by the pride of his children in him. He was a large man. He had vigor of mind and body and to the extent he was a recluse the responsibility went to the fact that he had but one foot to stand upon. His years and crutches were ill-mated; he read much; occasionally he visited the capitol, and now and then he served as substitute for one Congressional Chaplain or the other. His eloquent sons have the gift of eloquence from him. He will be greatly missed in his home town of Fort Dodge. He was a man of great earnestness, of deep conviction, of unshadowed faith in God. The dark waters of the river gave him no qualm. On the other shore he saw always the lights on the city shining."

He spent part of his time with his son, J. P. Dolliver, United States Senator. He had the same influence there. One Senator said: "'Father' Dolliver, I envy your prayers—you seem to be talking to one whom you know."

He often officiated as Chaplain in the two Houses of Congress. President Roosevelt invited him to sit beside him on the platform where he took the oath of office. Shortly after he became ill, and soon went to his home, where they never grow old. Happy relations existed in his family. His wife belonged to a distinguished family of Preston County, West Virginia, and was a woman of superior talent. Their five children are noted for their superior talents. One son, Rev. R. H. Dolliver, is a prominent member of the Rock River Conference; the second, J. P. Dolliver, is United States Senator, and the third, V. B. Dolliver, is a prominent lawyer at Fort Dodge, Iowa, and has a national wide reputation as a platform speaker. The two daughters have the same high order of gifts and are noted for their good works and charity.

We part from our dear brother in sorrow that he has left us.

but glad that he once lived among us. We cherish his memory, saying with Charles Wesley:

“Servant of God, well done!
Thy glorious warfare’s past;
The battle’s fought, the race is won,
And thou art crowned at last.”

Minutes 1905, p. 78.

HIS PASTOR’S LETTER.

To the Members of the West Virginia Conference, Greeting:

Dear Fathers and Brethren:—Since you last met in annual session one of your number has been called to his eternal reward. J. J. Dolliver, who was, I believe, a charter member of your Conference, died at the winter residence of his son, the Hon. J. P. Dolliver, United States Senator, Washington, D. C., on the 28th day of April last. He was buried in this city, which has for years been the family home, on the 2d day of May, the services being conducted by the writer, assisted by the other pastors of the city, and by the Rev. J. W. Lothian, Presiding Elder of the Fort Dodge District; the Rev. W. S. Lewis, D. D., President of the Morningside College, and the Rev. Robert Smylie, D. D., Presiding Elder of the Sioux City District. Many distinguished friends were present, and the people of the city, without regard to creed or distinction gathered for the burial service and followed this faithful servant of the cross to his last resting place. The heart of this community was profoundly moved by the death of this great and good man, and it will rejoice your hearts. I know, my brethren, to learn of the high esteem in which he was held and the great power for good he has been in this city, as well as elsewhere. He was a remarkable man. For some years you have read his name with the list of the superannuated preachers, but he was never really superannuated. Till the day of his death he was God’s ambassador and a herald of the cross, and went everywhere, preaching and exhorting and witnessing. We hear in these days a good deal about personal evangelism. He was a personal evangelist of the truest and highest type. In Fort Dodge he was the pastor of the city. Men of all creeds and no creed loved him for his kindly interest in their spiritual welfare. Wherever he went he spoke to men about their souls, and in such a spirit of earnestness and sincerity that people received his exhortation without offense.

The members of First Church, which he regularly attended and of which he was a class leader, held him in special reverence. In leading a class he was a heavenly benediction. When he preached, as he often did, though the weight of years was upon him, he hailed his reserve forces and made you think that like Moses, his eye was not dimmed nor his natural force abated; and his trumpet never gave an uncertain sound when he stood, a watchman on the walls of Zion.

The floral offering from this church at the funeral service contained this motto: "The Benediction of His Life Abides"; and it does. Though his body rests yonder on the hillside and his spirit has gone to God who gave it, he is still with us—a precious memory, an influence, a life; and he being dead yet speaketh, and men are, and shall be still, moved by the words he spoke and the life he lived.

Brethren of the West Virginia Conference, as you come to this your annual session, and this man answers not to the roll, nor any answers for him, and as you come to your memorial service and this man's memoir must be read with those of others who have fallen during the year, know this, that for him to live was Christ, and for him to die was gain, and that having in life been not one whit behind the greatest of God's modern apostles, he has gone to receive an adequate reward. He lived, preaching the precious promises of Christ, he died breathing them on his lips, he sang his way from cross to cross, from victory to victory, in the great hymns of the church he loved, and his life went out on the chords of the same sweet melodies, and today he knows fully what was behind those promises, and he is joining in the song of Moses and the Lamb.

I send this letter by the hand of the Hon. Victor B. Dolliver, of this city, who will be present at the memorial service.

With fraternal greeting,

Sincerely yours,

GEORGE C. FORT.
Minutes 1905, p. 81.

RANDOLPH SYLVESTER WELCH.

Randolph Sylvester Welch was born in Hampshire county, Va., June 14, 1821, and died at Pennsboro, W. Va., May 24, 1905. In 1840, at a camp meeting held by ministers of the Methodist Episcopal Church at the foot of Knobly Mountain, in Hampshire county, he was converted and united with the Methodist Protestant Church.

In 1854 he was licensed to preach, and one year later was received into the West Virginia Conference of that church. In this connection he traveled fifteen years and five months, receiving into the church eighteen hundred members, and baptized more than a thousand persons.

He was agent for the American Bible Society for a time, and sold and gave away hundreds of Bibles and Testaments.

In March, 1871, Brother Welch joined the West Virginia Conference of the Methodist Episcopal Church, and served twenty years and seven months in the regular work, during this period claiming three thousand conversions under his ministry. He then retired from the regular work.

Brother Welch was a very successful revivalist. He knew how to handle congregations and manage revivals; was a man of great faith in God and lived close to Him, and when he came in contact with men they felt the power of the Holy Spirit. In the close of life, though suffering greatly, he was perfectly triumphant.

Minutes 1905, p. 82.

ALBERT CAMERON.

Albert Cameron was born November 21, 1850, near Greenville, Indiana County, Pennsylvania. His parents were people of excellent standing in the community, and of earnest Christian character. Both by inheritance and early environment he received a strong inclination toward all which is noble and good, and the usefulness and beauty of his life flow naturally from his early surroundings. In early years he was thoughtful and devout, and very sensitive to spiritual influences. His entrance into the Christian life was not an agonizing struggle, but the simple and natural development of his soul, as the bud passes into the flower.

Brother Cameron early felt himself called to the Christian ministry, and also felt called to a preparation for the great work. He entered Mount Union College, from which he graduated with the degree of Bachelor of Arts.

In the year of his entrance into the ministry Brother Cameron was married to Miss Kate Hare, who survives to mourn his loss. Of this marriage were born five children, two of whom preceded their father to the Heavenly World. Two sons and a daughter, now grown to manhood and womanhood, survive to comfort their bereaved mother.

In 1874 Brother Cameron was admitted to the Pittsburg Conference, where he served in the regular pastorate for twelve years. But he was not satisfied with his educational acquirements, and in 1886 he entered Boston University as a post-graduate student, and here in due time he received the degree of Doctor of Philosophy.

His residence in the North led to his transfer to the New England Southern Conference, where he had a happy and successful pastorate at New Bedford, Mass. From New England Southern Conference he was transferred to Florida and stationed at St. Augustine. From thence he was transferred to West Virginia and stationed at Morgantown in the spring of 1896. He remained there two years and a half, working with energy and success. At the Conference session in 1898 he was appointed to the Parkersburg District, where he served the full term of six years. In 1904, without action or wish of his own, he was appointed to the Buckhannon District.

He entered upon his work with his usual zeal and fidelity, although his health was already failing. Soon after the beginning of his second year on this district he was prostrated by illness, but rallied sufficiently to struggle through the winter. In the spring his condition was serious, but he made a most gallant effort to do his work. During the last nine days he was on his district he preached eleven times, held four quarterly conferences, administered the Holy Communion four times, rode 85 miles and walked 12. He then traveled by rail one hundred miles to Parkersburg to join his family. From thence he went to Florida in the hope of relief. He continued in a most conscientious manner to arrange supplies for his quarterly meetings and to superintend by correspondence the affairs of his district.

As his health did not improve he returned home, and after numerous consultations with physicians and friends he decided to go to Baltimore for surgical treatment. He had but little hope of a favorable result, but, as he wrote in his brave way, he "determined not to die without a fight for life." He did everything possible toward arranging the work of his district and his personal business. He even made arrangements for his funeral if the operation were not successful.

The operation was performed at the Maryland General Hospital on May 16th. At first there were hopes of a successful issue, but soon after midnight he began to sink. He blessed his children, committing them and his work to God, and while the family were at prayer in the early morning hours of May 17, 1906, he passed

quietly away. There is no doubt that the operation hastened his death, but an examination afterwards showed he could have lived but a few months longer, and that he would have suffered terribly before death came. There was mercy even in the suddenness of his passing away.

The funeral was held in First Church, Parkersburg, at 4 p. m., on Sunday, May 20. Several ministers of our Conference took part in the service, and also Dr. Cameron's intimate friends, Rev. J. W. Francis, of the Presbyterian Church, and Rev. T. F. Pershing, of the Pittsburg Conference. The latter was Dr. Cameron's friend in boyhood and his chum at college. The burial was in the Parkersburg Cemetery, the ministers present acting as pall-bearers.

Albert Cameron was a man of much ability, of noble character and lofty ideals. He was of a very kind and genial disposition, with a fund of humor which made him a most agreeable companion. In traveling over his districts he was a welcome visitor in the homes of preachers and people, and was especially beloved by the children, in whose companionship he greatly delighted. The invariable rule seems to have been that the better people knew him the more they loved him.

In my own association with him I was especially impressed by his conscientiousness and courage. This last particularly appeared in his fearless devotion to what he believed to be right, without regard to popularity, and in the marvelously heroic struggle he made to do his duty and finish his work in the midst of great suffering and in the face of death. Such courage is of a far higher type than that shown in merely physical experiences.

Dr. Cameron was a man of strong intelligence and a studious disposition. He was a lover of nature, of everything which is beautiful and good. He was widely read, and was a writer of no mean ability, though he published but little. As a preacher he was thoughtful, earnest and spiritual. He grew upon his hearers, his sermons seeming to increase in strength from year to year. He had a rich and warm Christian experience, and he was a diligent student of the Bible. His knowledge and his religious experience combined to give his sermons power. He had inclinations toward some forms of modern thought, but never wavered in his belief in God the Father, in Jesus Christ His Son and our Savior, in the Holy Spirit as Comforter and Sanctifier, and in the Bible as the clearest revelation from God.

Some of Dr. Cameron's latest letters contain touching evidences of the beauty of his character, of the honest humility which would

not wish fulsome praise from us even here today, and of his tender regard for his brethren. In the midst of his sufferings he closed one letter from Florida with the words, "In patience of hope and submission to God's will."

On May 7th, he wrote: "I judge my work is done, my message given. I am deeply conscious of the imperfections great and manifold that have inhered in the earthen vessel, and for my personal hope and peace I am trusting now in the measureless grace of God as revealed in Jesus Christ. I do have the consciousness that in all my dealings with the brethren and with the churches I tried always to act in the light of my final account, advising what I judged best for the churches and the men. It is not any part of my thought that this judgment was infallible. * * * Our personal fellowship has been most precious to me, and I trust we shall renew it in some happier world." Ten days later he had passed into that world.

The requests Brother Cameron made for his funeral are another indication of his heroic character and beautiful Christian faith. He wished that the thirteenth chapter of I Corinthians should be read as a Scripture selection and he chose three hymns to be sung. One was the famous "Lead Kindly Light." The second was Whittier's

"We may not climb the heavenly steeps,
To bring the Lord Christ down."

The third was also from Whittier, the selections from "The Eternal Goodness," which form Hymn 472 of our new Hymnal. Remembering the dread uncertainty before him, how triumphantly does our brother's faith shine in such words as these:

"I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

I know not where his islands lift
Their fronded palms in air,
I only know I cannot drift
Beyond his love and care."

And so our dear brother swung out into the "Silent Sea."
Well may we all say, "Lord give us such a faith as this!"

Minutes 1906, p. 111.

WALLACE PEMBROOK GUINN.

Wallace Pembrook Guinn was born April 20, 1851, in Monroe county, West Virginia, and died suddenly July 14, 1906, at Charleston, West Virginia; age, 55 years 2 months and 24 days.

On May 29, 1878, he was united in marriage to Cynthia A. Graham, to which union six children were born; Mrs. Lawrence Burke, Mrs. Luther Wolfe, Miss Donna, Robert, Ruby and Roy, who died in infancy.

At the age of 22 he was converted in a meeting held by Bro. Thos. Ryan, at Pine Grove school house on the old Elk River charge; he immediately united with the Methodist Episcopal church. He served his church as steward, class leader, and at a quarterly meeting held by Presiding Elder R. H. Hughes, in the summer of 1884, he was licensed to preach. The following fall he joined the West Virginia Conference on trial and was sent to the Clay Mission. Two years later he was ordained deacon at Parkersburg by Bishop Bowman, and in September of 1889 he was ordained elder at Point Pleasant by Bishop Joyce.

He served the following charges: Clay, Boone, Ophelia, Mountain Cove, Noble, Charleston circuit, Ripley, West Charleston, and Crown Hill, this being his last charge. At the last annual conference he requested, owing to his health, to be placed on the superannuated list.

He leaves to mourn his loss his wife, five children, mother, four sisters and two brothers. His was an abundant entrance into the Father's home.

Minutes 1906, p. 115.

DAVID W. RUBLE.

David W. Ruble was born near Parkersburg, W. Va., July 31, 1860, and died at his summer cottage on the Moundsville Camp Ground, May 23, 1906. April 16, 1881, he was united in marriage to Emma L. Drain who survives him with three children.

He was converted at Alikanna, Ohio, February 18, 1883, in a meeting held by the Rev. J. C. Smith. In 1887 he was licensed to preach. He was admitted to the West Virginia Conference in October, 1890, and faithfully served the following charges: Bellville, Newark, Smithville, Moundsville Circuit and Williamstown. He was Chaplain of the State Prison at Moundsville for two years,

and was serving his third year as pastor of Zane Street Church, Wheeling, when he died.

Brother Ruble possessed great personal magnetism, and many souls were brought out of darkness into light as the result of his labors.

He was a friend to humanity, and gladly rendered his services wherever needed.

Shortly before he was taken away, he called to his bedside his two sons he loved so much, and said: "Boys, my mantle will fall upon you. Wear it gracefully and for the glory of God."

Before the hope of getting better had all fled, to his physician he said: "Doctor, I am going to live to preach the Gospel twenty-five years longer, for I would rather preach it even three or four years longer than to be in Heaven a thousand years." But the day following, as he was conscious the end was near, he said again: "Doctor, the plan is all changed, and I am going home. My ticket is all made out, and how glorious is the going."

The good done by this earnest servant of God mortal can not estimate; only the records of Eternity can reveal.

The funeral services were conducted in the auditorium on the Moundsville Camp Ground in the presence of a large assembly by Dr. S. T. Westhafer, of Fourth Street Church, Wheeling, assisted by Presiding Elder C. B. Graham, D. D., and a number of his brethren of the Wheeling district.

With loving hands he was laid away in the silent city of the dead to sleep in undisturbed repose until the resurrection morning.

Minutes 1906, p. 114.

MARTIN TALBOTT.

Martin Talbott, son of Levy and Drusilla Talbott, was born February 5, 1855, near Romines Mills, Harrison county, West Virginia, and died after a brief illness of typhoid fever, August 18, 1906, at Barracksville. He was married to Martha Oneal, daughter of Lemuel and Jemima Oneal, in 1878, by the Rev. W. E. Lovett. He was converted at the age of fourteen. In 1887 he became vividly conscious of a call to the ministry, and was licensed to preach in the fall of that year, and employed as a supply on Canaan charge, by Presiding Elder L. H. Jordan. He was admitted on trial in the West Virginia Conference at Fairmont, presided over by Bishop

R. S. Foster, in 1888, and was appointed to East Buckhannon circuit. He was ordained deacon at Wheeling October 4, 1891, by Bishop Warren, and Elder at Charleston, September 16, 1894, by Bishop Foster. He filled the following appointments: East Buckhannon, 1888-90; Barbour, 1890-92; Freemansburg, 1892-97; East Buckhannon, 1897-98; West Union, 1898-1900; Brandonville, 1900-03; Barnesville, 1903-06. Here, near the close of his third year in the nineteenth year of his public ministry, the Master called him home, and, no one can doubt, said, "Well done!"

Brother Talbott was a man of profound convictions and correct judgment, and was a strict disciplinarian—a wise and devout minister of the Gospel of Jesus Christ.

Many gracious revivals attended his ministry, in which large numbers were converted and brought into the Church.

His wife and two children, a son and daughter, with many relatives and friends, survive him with sorrowing, but not without hope, for "there is a future, oh, thank God," and another meeting.

His funeral was conducted by the writer, a long-time friend, assisted by the Revs. L. W. Roberts, G. D. Smith, Taylor Richmond, Jeremiah Engle, O. U. Marple and G. W. Kinsey, pastor of the Baptist Church, in the presence of a very large audience, and his remains were laid to rest in the cemetery at Barracksville.

Minutes 1906, p. 118.

A. D. PERRY.

A. D. Perry was born in Nicholas County, Va., December 25, 1848, and died at Point Pleasant, W. Va., October 22d, 1906. He was converted at a meeting held near Peytonia in November, 1866, and at once joined the church. A year after he was received into the church he was licensed to preach. He first went as junior preacher under the Rev. Benjamin Darlington on Nicholas Circuit. Till 1874 he was employed in supply work in the Conference, and in that year he united with the Conference. He did faithful work on the following charges: Raleigh circuit, one year; Coal River, one year; Cassville (Wayne Co.), one year; Boone, two years; Hamlin, one year; Charleston circuit, two years; Ripley, two years; Rowlesburg, three years; Masontown, two years; Morgantown circuit, two years; Triadelphia, one year; Wesley Chapel, Wheeling, one year; Mount Clare, two years; Rowlesburg (second term), three years; Pruntytown, one year; Jollytown, two years; Dallas,

two years; then he was appointed to Ravenswood. During his third year at Ravenswood he was changed to Point Pleasant to fill a vacancy at that place. Upon concluding his work at Ravenswood he wrote in the church record there the following personal note: "Feb. 15, 1906. I this day sever my relation to this charge, having been appointed to Point Pleasant, the charge having been left vacant by the removal of the Rev. J. E. Bird from the Point to Weston. And now I go down to Point Pleasant 'not knowing the things that shall befall me there,' as spoke the apostle concerning his visit to Jerusalem. But this we know, that God is there; in Him we trust." To this he signed his name. He was doing a splendid work at Point Pleasant, when he was suddenly called home. One of the officials said of him in writing a letter telling of his death: "Truly a good man has gone—he passed from labor to reward." One who knew him for many years most intimately, said of him: "He was a grand, good man. He did his work faithfully, and sometimes labored against great odds, as he suffered more than people knew." Brother Perry had not been strong for several years, and frequently suffered much pain.

His wife, two daughters and a son are left to mourn their loss. The funeral services were held in the church at Point Pleasant, and were participated in by Presiding Elders Asbury Mick and John Beddow, H. D. Clark, J. W. Johnson and J. C. Maddox, of the Conference, as well as by several of the ministers of the other churches of the town. The interment was in the cemetery at Point Pleasant.

Minutes 1907, p. 113.

JAMES T. CARROLL.

James T. Carroll, son of James T. and Margaret Black Carroll, was born in Cabell county, Va., February 4, 1827, and died April 20, 1907, at the home of his daughter, Mrs. Araminta Glass, at Hinton, W. Va. His remains were laid to rest beside his second companion, in Milton cemetery.

In 1846 he was united in marriage with Miss Martha J. Roberts, a woman of beautiful Christian character. This union was blessed with one son and two daughters, the son still survives; the eldest daughter died in youth, the younger at birth. The wife and mother died in the spring of 1852. In the autumn of 1854 he was united in marriage with Miss Susan V. Knuckles, who died

seven years ago. Their six daughters and three sons all survive, except one daughter.

Brother Carroll was born and reared by pious parents of the old Methodist type, and was impressed early with the importance of seeking "the pearl of great price." When fifteen or sixteen years of age he gave his heart to the Master, and never manifested a disposition to withdraw it at any time during his more than sixty years of earnest faithful service.

Soon after his conversion he felt the Divine call to the gospel ministry, and received a local preacher's license in 1847, during the pastorate on Guyandotte Circuit of the late Rev. W. I. Fee. He was admitted on trial into the West Virginia Conference in 1853, and appointed as junior preacher on Summersville Circuit, with the Rev. J. A. Totten preacher in charge. This charge had twenty-six appointments, lying on both sides of the Gauley river. This territory now includes six charges. He served in the itinerant ranks until 1857, when at his own request he was granted a certificate of location, having been ordained deacon at the close of his second year.

During the war between the States he was junior preacher for a time on Burlington Circuit, Portsmouth District, with the Rev. J. W. Dillon preacher in charge. In the spring of 1871 he was readmitted into the West Virginia Conference, and appointed as junior preacher on Winfield Circuit, the Rev. Benjamin Hager preacher in charge. In 1873 he was appointed to Fayette Circuit, having been ordained elder at that session of his Conference. During his pastorate on this charge a young man came forward and entered the ranks of the Methodist ministry from his charge, who was destined to make his mark in several Conferences—the Rev. Clark Crawford.

I have not the record of his charges during the few years which follow, until the spring of 1877, when he was appointed to Mill Creek charge. At this time the Conference sessions were changed from spring to autumn. In 1878 he was appointed to Cross Creek Circuit; 1879, Snow Hill; 1880, Cabin Creek; 1881, Coalburg; 1882-3, Coal River; 1884-5, supernumerary; 1886, superannuate, which relation he held until his death.

For several years he was feeble, suffering many afflictions, until his heavenly Father gave him his discharge in pronouncing the "Well done, thou good and faithful servant; thou hast been faithful

over a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord.”

Minutes 1907, p. 114.

STEPHEN A. COFFMAN.

Stephen A. Coffman was born in Harrison county, W. Va., October 25th, 1860, was early converted and received a good education. He became a teacher in the public schools and later was licensed as a local preacher. He exercised this office for a number of years, serving various pastoral charges with much acceptability. As a preacher he was original, able and intensely fervent. One year ago he was received into the West Virginia Conference on trial and appointed to the Meadowdale circuit, where he labored with tremendous zeal and marked success until May 18th, 1908, when he suddenly and completely collapsed both in body and mind, the result no doubt of overwork. This was immediately followed by the dreadful tragedy of his last days and his own death within two weeks, and yet we can trust and believe that in the land where no dark shadows brood that this earnest, self-sacrificing man has joined the injured one who while he was normal was the object of his best earthly love, and that the troubled memories of life's most heinous chapter have faded out in the radiance of the Heavenly life. Our sympathies and prayers are due his surviving relatives and those of his most estimable wife whose sad fate in the prime of her noble womanhood challenges our utmost faith in the permissive Providences of an infinitely good and loving Heavenly Father whose ways are past finding out.

Minutes 1908, p. 111.

THOMAS COTTON.

Thomas Cotton was born in Cheshire, England, November 27, 1829, and at Buckhannon, West Va., July 6, 1908, he heard the summons from the Master calling him home.

His parents were members of the Church of England, and in infancy he was baptized in that communion, but early in life he was converted and cast his lot with the people called Methodist. Later he became a most acceptable local preacher in the Wesleyan church. March 15, 1854, at the Church Minshull he was united in marriage to Miss Mary Yoxall, who some years ago preceded

him to the Glory World. To them were born six sons and one daughter. Of these children one died in infancy and was buried in England; another, W. H. Cotton, entered the Tennessee Conference, M. E. church, south, where he labored earnestly and successfully until February, 1907, when he too answered a call from the skies and was transferred to glory. Another one of the sons, Rev. S. J. Cotton, is an honored member of the West Virginia Conference, M. E. Church. Ellen, the daughter, became the wife of Wm. Anderson, who is at present the efficient Superintendent of Buckhannon District. The other three sons are living and prospering. G. H. and Frank reside in Parkersburg, W. Va., and E. M. resides at Wheeling. In autumn, 1872, Bro. Cotton came to America for the express purpose of becoming an itinerant Methodist preacher. He joined the Mississippi Conference M. E. Church, South, and three years later he was received on his credentials into the West Virginia Conference, M. E. Church, where he served the following charges: Valley Mills, 2 years; Charleston Circuit, 2 years; Mason and Clifton, 3 years; Ellenboro, 1 year; Triadelphia, 3 years. In the year 1888 he was appointed State Superintendent of the American Bible Society for West Virginia, which place he filled most acceptably for ten years, when the infirmities of age compelled his retirement. Bro. Cotton was a man in whom was no guile, and he devoted his energies to the cause of righteousness and like one of old he gave to it all he had and rejoiced in the giving. He was a close student of the Bible and a faithful expounder of the holy truths. His death was a translation and a triumph for the last enemy was put under his feet. His faith never wavered and as the hour of his departure drew near it changed to sight. He was buried in the Odd Fellows Cemetery, Parkersburg, W. Va., by the side of his faithful and beloved wife. His mortal remains waiting for the blast from that trumpet which shall quicken them into immortal being.

Minutes 1908, p. 109.

WILLIAM E. LOVETT.

Rev. William E. Lovett was born in Alleghany county, Maryland, October 31st, 1835. In September, 1862, he heard his country's call to arms, left home and friends and turned his face toward the seat of war. On December 1st, 1862, he received his commission. He served as second lieutenant in Company E for over two years. On January 4th, 1865, he received an honorable

discharge from Gen. Sheridan. Our fallen hero in his 20th year heard the call of God to service in the Kingdom of our Lord Jesus Christ and obeyed the call as gladly as the call to arms. Soon after his conversion he showed signs of ability to preach the gospel and was soon licensed as a local preacher. In 1872 he joined the itinerant ranks and served the following charges: Freemansburg, Troy, Centerville, Philippi, Buckhannon Circuit, South Buckhannon Circuit, Belington, Mount Clare, Bridgeport, West Union, Middlebourne and Beverly. He leaves monuments more lasting than granite slabs in multitudes of converted souls, new churches and parsonages repaired.

On Thursday morning, August 13th, 1908, he answered to the roll call of the skies. Like a little child he fell asleep in Jesus, leaving behind precious memories and more than half one hundred years of earnest toil in the Master's vineyard. A wife, one daughter and three sons are left on this side death's river. The funeral services were held in the Belington Methodist Episcopal church on Saturday afternoon, August 15th. The pastor, G. Bleakley, was assisted in the services by the Revs. F. H. J. King, C. W. Upton, Levi Cross, S. T. Westfall and U. Weiss.

This veteran of many a battle we laid away in the beautiful Right cemetery near by his son and two grandchildren to await the Archangel trump.

"Soldier of Christ! well done:
Praise be thy new employ;
And while eternal ages run,
Rest in thy Savior's joy."

Minutes 1908, p. 110.

A Sketch of Early Ministers

of the

West Virginia Conference

who were transferred
to other fields



By DR. GEORGE C. WILDING

(Written in 1911)

A Sketch of Early Ministers



TO write a history of a Conference that is nearly three-quarters of a century old is no small matter. This is not to be such a history—such a volume would fill a thousand compact pages—but simply a hurried glance at some of the men who have gone out from this dear old Conference to other fields. During all of these years your men have been going east, west, north and south, for all sorts of reasons. Let us not enter into the realm of motive, for the simple reason that it is too deep a stream to wade. Doubtless some of us “Left our country for our country’s good.” At least as we stepped out from the front line we left a vacant place into which your promising young men could be promoted. Credit us for that at least.

Yes, during these many years, a Conference fully as large as the present West Virginia Conference has gone out to take its place in other parts of the land. Your men have entered at least seventy-five other Conferences. When I was a member of the Central Illinois Conference there were twenty-six West Virginians on its roll. A clerical humorist proposed one day at the Conference session, that all of these mountaineers be put into one district, and fenced in, and that Wilding be made Presiding Elder, in order to keep them from taking all of the good appointments of the Conference. Quite a fair sized number of your preachers have been transferred to that Celestial Conference, and today are worshipping with that shining host who constitute the “Church Triumphant, which is without fault before the throne of God.” A goodly number of your choice spirits have entered other branches of the Church Militant, and some of those rare pugilistic souls, whom we well remember, would be well fitted for membership in the Church Military, as the African preacher put it. A host of others went from the old home Conference in their youth and have risen to usefulness, and even to eminence, all over the country. West Virginia may well be proud of the great host of prophets that she has sent forth during the past century.

To get an accurate and complete record of the men transferred out of your Conference to other fields of labor is today a practical

impossibility. The printed *Minutes* of more than fifty years ago are very crude and defective; and it was not till after the General Conference of 1872 that there appears in the Disciplinary Questions this important interrogation: "Who have been transferred and to what Conferences?" In response to my inquiries I have received many interesting and beautiful letters—some of them from aged saints who were reared in the midst of these famous "West Virginia Hills." I have searched painstakingly and patiently through the General Minutes of our Church, and have examined carefully the Minutes of about one hundred Annual Conferences in order to present to you the imperfect and fragmentary data that I bring today. For the use of the man who is some day to write the real History of West Virginia Methodism, these scattering notes may be of some value.

I first take up a few men, in regard to whose transfers I find no entry or note in the Conference records.

WILLIAM HUNTER was one of our strong and scholarly men. He was born in Ireland in 1811 and closed his eventful life on October 18, 1887, at Cleveland, Ohio. He began his ministry in 1833 in the Pittsburgh Conference. By the division of this great old Conference he fell into the little new "Western Virginia Conference," but did not stay here long. He was transferred back to his old Conference; and when the East Ohio Conference was formed he found his place there. He was a learned professor in the halls of Allegheny College, and as editor of the Pittsburgh *Christian Advocate* for sixteen years he was a powerful and useful factor in the Church. He was a member of four General Conferences, and was a member of the Committee on Revision of the Hymnal in 1876. He wrote the volume on the Book of Proverbs in the Whedon Commentary series. Many will remember him as the author of "Select Melodies," a very popular Hymnal of fifty years ago. Some of his hymns used to be sung all over these hills, "Joyfully, Joyfully, Onward I Move" and "My Heavenly Home is Bright and Fair." He was a most thoughtful preacher.

HENRY CLAY DEAN was one of the early members of this Conference, but did not tarry here very long. He transferred to Iowa in 1853, and was soon after made chaplain of the National House of Representatives. He was a most unique and erratic character. He preached his last sermon in Corydon, Iowa, and in closing said: "This is my last sermon. I am done. I am going to Keokuk to go into business," and he stuck to his word. There he finally

settled in a gloomy gulch called "Rebel Hollow." This strange man died in obscurity professing to be a skeptic.

ISAAC MCCLASKEY, a man of some ability and an excellent preacher, went to the Iowa Conference a good many years ago, and after a faithful ministry died in the active work.

D. O. STUART entered this Conference from near Philadelphia about 1852, and transferred to the Des Moines Conferences sometime near 1858. He was a most useful man and died a good many years ago. In this parsonage home there was reared a remarkable family. The oldest son, named after his father, became a prominent member of that Conference. He filled two terms as presiding elder, served large churches and was more than once a member of the General Conference. He closed his earthly record quite recently. The second son is a lawyer who is active in church work, and the third son is a member of the Des Moines Conference. The fourth son is a medical missionary to China and is president of the Medical College in Peking. And all this in the face of that slimy old slander about preacher's boys going to the bad.

ISAAC M. FLYNG I can learn but little about. He came into this Conference in 1854 with a large and famous class. In 1859 he located and went into some western conference and his friends lost his trail. Doubtless he has long since gone to his reward. He was a gifted and ready Irishman.

THOMAS H. MONROE was a man of more than ordinary ability. As a preacher he was strikingly original, and at times powerfully dramatic. He was a rugged old type of presiding elder. He feared not the face of man. He was born in Loudin county, Virginia, and died in Amesville, Ohio, February 11, 1888. From this Conference he transferred to the Ohio Conference about 1870.

GEORGE W. ARNOLD was born in 1823 in Virginia, and began his ministry in 1851, and died February 21, 1902. He transferred to the Central Illinois Conference about 1870. A quiet, scholarly, Christian gentleman. Was principal Morgantown Female Institute.

JOHN B. HILL, a sturdy native of this State, a number of years ago went to the Iowa Conference and did a noble and enduring work there. Whether he still lives we know not.

DAVID O. CARMACK was born in Maryland in 1834, joined this Conference in 1854, and closed his life, all too soon, in 1863.

He transferred to the Central Illinois Conference about 1860, and his ministry there was quite brief.

THOMAS MCLESLIE was admitted to this Conference in 1860, and went from us to the Kentucky Conference about 1867. He afterward transferred to the Ohio Conference. I can remember that he visited this Conference when it met in Parkersburg in 1878. We have no recent record of his ministry.

MARTIN V. B. WHITE was a native of Kanawha county and was born in 1839. He died in Illinois on April 21, 1905. He entered this Conference in 1859 and transferred to the Central Illinois Conference—that haven for roaming West Virginians, about ten years later. Brother White was my presiding elder when I was pastor of First Church Peoria, and I found him to be a genial and companionable brother. He filled a fair line of churches for many years.

HENRY D. RICE began his ministry in this Conference in 1857 and closed his work on October 23, 1902, at Holton, Kansas. He was transferred to the Kentucky Conference about 1870. He served a term as presiding elder of the Ashland (Kentucky,) district. He afterward transferred his membership to the Kansas Conference. I can remember seeing him at this Conference when it met in Huntington in 1880. He was for some years presiding elder of the Guyandotte district, in this Conference.

JAMES L. SANFORD joined this Conference in 1859, and transferred to the North Ohio Conference about 1867. He closed his ministry and life at Lorain, Ohio, May 3, 1897, aged 61 years. He was one of that famous family that furnished four members to this Conference; Vandlinden, Henry C., James L. and William D. Robert was a local preacher, and George W. a very useful layman, who was a trustee on my second charge.

ALFRED A. REGER was born in Virginia, now West Virginia, in 1821. He began his ministry in 1839 in this Conference. He transferred to the Central Illinois Conference about 1870, and died January 22, 1902. He superannuated a number of years before his death on account of his deafness. I knew him in Illinois and had many pleasant conversations with him. He related to me many interesting West Virginia incidents.

CORNELIUS D. BATTELLE was far more than an ordinary man, though perhaps not the equal of his famous brother, Gordon. He

was born in 1807 in Belpre, Ohio, and closed his useful life in Columbus, Ohio, July 2, 1897, having passed his ninetieth birthday. He transferred to the Ohio Conference early in the sixties. He was a thrilling exhorter and powerful in an old fashioned revival.

Now we follow the transfers as they are noted in the printed Minutes of the Conference. In 1854 there were but two transfers out—M. M. EATON and L. A. SMITH. The former went to the Pittsburgh Conference, and after a long and useful ministry there he departed this life October 20, 1888, at the great age of 84. His son is one of the prominent men of that Conference today. Brother Smith went to the Iowa Conference. He was a true man and a good preacher, and yet we know but little of his ministry.

In the year 1855 there were four transfers from this Conference. Of CYRUS MOREY we know but little. He was born in 1816 and died on March 27, 1890. He began his ministry in West Virginia in 1851 and transferred to Iowa, where he remained to the close of his career.

JESSE CRAIG was born in 1821, and closed his life on May 7, 1907. He transferred to the Iowa Conference in 1855, and did a good work there.

S. G. J. WORTHINGTON was transferred to the Rock River Conference the same year, and in the division of that Conference later he fell into the Central Illinois Conference. He was born in Maryland in 1808, and died September 29, 1883. He began his ministry in 1839. His son was a prominent attorney in Peoria, Ills., when I was stationed there.

H. Z. ADAMS was one of the rugged characters of the period of 1844 and after. His name is well remembered by the old people of this valley. He was born in Amelia county, Virginia, in 1807, and closed his eyes in Orange, California, March 17, 1891. He was a man of large frame and giant strength, and could fight if need be. The "lewd fellows of the baser sort" became impressed with this idea and usually let him alone. It is related that one Sunday evening, some sixty-five years ago, near Charleston, some turbulent roughs had agreed to disturb his services and ill treat the preacher. Adams had heard of it, and, as he arose to announce his text, he stretched out his long arms and shook those great bony fists, and as he did it, he slowly said: "I think God hung these fists on the ends of Adams' arms for a purpose; and, if this meeting is disturbed, God knows that he'll use them." It is sufficient to say that the meeting

was not disturbed. He visited this conference when it met in Guyandotte in 1873. I heard him say, in the Sunday morning love feast: "Paul says that he fought with beasts in Ephesus; I did the same on this very ground." He was a sturdy soul and well suited to the day of his ministry.

In 1857 but one transfer was made. MORDECAI D. VAUGHN went to the Ohio Conference. He was born in Wheeling, Virginia, in 1822, and ended his earthly life in Jackson, Ohio, April 10, 1909. When I was pastor at Point Pleasant in 1873 he lived on his farm near by, in Gallia county, Ohio, having retired from active work some years before his death.

FELIX R. BOGGESS was the only man transferred in 1858, and he went to the Central Illinois Conference. He was born in Virginia, now West Virginia, in 1823, and closed his earthly life in Illinois in 1901. When I was pastor at Monmouth, Ills., he lived in Knoxville, near by, in a retired relation, about 1886, and I frequently saw and conversed with him.

J. E. WILSON was transferred to the Pittsburgh Conference in 1859 and we have no further trace of him. I note that he was pastor of Fourth Street Church, Wheeling, for one year, and he is said to have been a very tender and affectionate preacher.

JOSEPH KNOTTS was transferred to the Iowa Conference in 1860, after several years in this Conference. In the division of the Iowa Conference he became a member of the Des Moines Conference, and did good service there. He served as presiding elder of the Council Bluffs district; and was United States Consul to the City of Mexico. He was agent for the Conference Board of Church Extension, 1869-73. He closed his life at Council Bluffs about 1889.

THOMAS MCCREARY was admitted to the Pittsburgh Conference on trial, in 1842, and fell into the West Virginia Conference at its formation. He was transferred back to the Pittsburgh Conference in 1860. When the East Ohio Conference was formed he became a member of it. In 1886 he took the superannuated relation, and resided in Columbiana, Ohio. He died there on May 14, 1890, and was buried in the city of Pittsburgh.

SAMUEL JONES was transferred to the Western Iowa—afterward the Des Moines—Conference, in 1861, a very comfortable time to leave this state. He rendered excellent service in that western

state, and was presiding elder on the Boone district when his final call came, several years ago.

AARON BOWER was born in 1829 in the old Keystone state, and died in Illinois on May 15, 1905. He transferred from this Conference to the Central Illinois Conference in 1861. When I belonged to the same Conference I knew him well. A loveable man with a very pleasant family. He retired from the active work a number of years before his death.

WESLEY SMITH was truly one of the most sturdy and stalwart characters ever in this Conference. He returned to the Pittsburgh Conference, his first love, in 1862. He closed his eventful life at Sharpsburgh, Penn., October 28, 1888, aged 84 years. He was the father of our Bishop Charles W. Smith, better known about Pittsburgh as "Charley" Smith. The Bishop narrowly escaped being born in this State, as the family moved here while he was a babe, and they remained here till he entered the ministry. Wesley Smith was a most ardent debater, and in the separation battle of 1844 he took an active part. Many amusing stories are told as to how his Irish ardor revealed itself in these tilts. He was a champion debater on the mode of baptism and had many intense conflicts in this field. Indeed he wrote a book on this subject. In his old age he issued a bulky volume on "Courtship, Love and Marriage" which had quite a sale. We can remember his presenting it at the Parkersburg Conference in 1878.

GEORGE JAY NIXON in 1863 was transferred to the Des Moines Conference. He was a faithful and an able man. He was the presiding elder of the Charleston district in 1861 when the war came on. He gave up his charge and went out with Col. Lightburn of "the old Fourth." He served the church in Iowa for many years and was highly respected. His life ended here about 1906.

THOMAS DAUGHERTY began his ministry in West Virginia in 1850, and transferred to the East Baltimore Conference in 1864. He closed his life at Baltimore, September 15, 1885, aged 57 years, having been 35 years in the ministry.

SAMUEL BARNES was also transferred to the East Baltimore Conference in 1864. He was born in Philadelphia in 1822. For 19 years he has been a superannuated preacher in the Philadelphia Conference.

JOHN WESLEY SNODGRASS was born in Monongalia county, Virginia, August 18, 1811, and died in Boone, Iowa, on December 12, 1903. In 1843 he was licensed to preach, and was admitted into the Pittsburgh Conference in 1845, and at its formation became a member of the West Virginia Conference. In 1863 he was transferred to the Upper Iowa Conference. The change of boundaries put him in the Des Moines Conference the next year. He organized the church in Boone. He was a successful evangelist, a wise executive and a faithful pastor. He superannuated in 1877. I get most of this information from Mrs. Lucretia McRae of Moorefield, Ohio, who is 87 years old. Brother Snodgrass was her pastor in Preston county, West Virginia, in 1852. She was converted in 1838.

JAMES DRUMMOND was born in Manchester, England, on May 19, 1804. Came to this county when six years old. Studied and practiced medicine up to the time of the death of his brother, Rev. Thomas Drummond. He was admitted to the Pittsburgh Conference in 1836. Went to the West Virginia Conference in 1852, and back to the Pittsburgh Conference in 1866. At its organization he became a member of the East Ohio Conference in 1876 and superannuated later, settling in Cadiz, where he died May 7, 1888, and where he is buried. He was a member of five General Conferences—twice from the Pittsburgh and three times from this Conference. He gave \$10,000 at one time to the Church Extension Society. He was truly a great man; a mighty preacher of the gospel, and a walking cyclopedia of poetry, history and Scripture. As secretary of this Conference I used to regularly send him our Conference Minutes almost up to the time of his death. He was profoundly grateful for this trifling favor and wrote me some charming letters.

HENRY STEVENS was a man of fine appearance and gracious manners. I well remember him as he came into the old "company store" at Hartford. He went out from this Conference to the Tennessee Conference in 1867. He was a brother of Asby Stevens of this Conference. He served as an army chaplain during the war. He filled a term as presiding elder of the McMinnville (Tenn.) district. Afterward he entered the ministry of the Methodist Episcopal Church, South; then he retired and practiced medicine for some years. He died several years since. He served a term as presiding elder of the Charleston district.

ROBERT HARVEY WALLACE was a large and imposing figure. He was born in Marion county, in 1838, and his life ended at Chillicothe, Ohio, August 22, 1909. He served a number of charges in this Conference and transferred to the Ohio Conference in 1869.

WILLIAM E. WILLIAMSON served his last charge in this Conference at Buckhannon, and transferred to the Central Illinois Conference in 1870. Here he filled a number of charges in our church, and then entered the then new Reformed Episcopal Church, and remained there but a few years. Then he went into the fold of the Presbyterian Church where he preached for many years. He was 52 years in the effective ranks of the ministry in these three churches. He died suddenly, on November 24, 1906, at his home in Lexington, Illinois, and was buried at Petersburg, in the same State. His funeral services were conducted by his two sons, Revs. C. H. and C. D. Williamson, the former of Memphis, Tenn., and the latter of Los Angeles, California. Both are Presbyterian ministers. A son resides in Charleston.

E. F. PITCHER was reared near Fairmont in this State. He was transferred to the Philadelphia Conference in 1870, and sickened and died soon afterward. He was buried near his old home. He was a most talented young man and his death was a great loss to the Church.

JAMES B. BLAKENEY was a well built, sturdy and sensible preacher of the gospel. He served a term as Presiding Elder in Iowa and was almost an ideal man for this position. He was born in this State in 1827, and died in Iowa, June 18, 1890. He began his ministry in this Conference in 1850 and transferred to the Iowa Conference in 1871. When the Iowa Conference met in Mount Pleasant, where Brother Blakeney lived, I was a guest in his home and was royally treated because I was from these West Virginia hills.

J. P. FARMER in 1872 went out from this Conference to the Genesee Conference. He went to the Central New York for a time and then back to the Genesee. He withdrew from the ministry and church in 1877. He was a man of parts and capable of great usefulness.

H. C. WESTWOOD served with us but one pastorate of three years, at Fourth Street Church, Wheeling, and then transferred to the Indiana Conference in 1873. He became the pastor of Trinity Church, Evansville. At the end of one year, his health being poor,

he was transferred to the Baltimore Conference. Soon after he became pastor of the Presbyterian Church at Lancaster, Penn. He served Presbyterian churches in Philadelphia and Honesdale, Penn., Rock Island, Ills., Denver, Colo., and Augusta, Maine. He was admitted to the New England Southern Conference of our Church in 1886 and appointed to Chestnut Street Church, Providence, R. I. From there he went to the Erie Conference and served our church at Fredonia, N. Y. Here his health broke down and he died September 3, 1890, of heart failure. In an editorial in the *Christian Advocate* Dr. Buckley said of him: "He was a man of imposing presence, dignified speech and considerable learning." As a boy preacher I was greatly impressed by Dr. Westwood's presence and bearing. What a valuable asset is this to a preacher of the Gospel. Princeton gave him his degree of D.D., said to be the only case on record where this staid old institution gave this degree to a Methodist minister.

LUCIEN B. CARPENTER was also a pastor of the old Fourth Street Church, Wheeling, and a very popular one, too. He was a most talented man with a very frail body. He was transferred from this Conference to the Baltimore Conference in 1874. He was born in 1838 and died November 20, 1879, at Baltimore, under 40 years of age and yet had preached 21 years.

S. WESLEY DAVIS was transferred to the Pittsburgh Conference in 1874 while yet a young man. He was a most successful pastor in this Conference and built the old edifice of Thomson Church on Wheeling Island. During the past twenty years he has wrought wonders in the coke regions of Pennsylvania among the crude foreigners with which this mission has to do. He is one of the most faithful and devoted men in the Methodist ministry; and his noble wife, a daughter of the late E. J. Stone, of Wheeling, has been a valuable helper in this difficult field.

MARCELLUS ALLEN, a promising young man, was transferred to the Des Moines Conference in 1874, but after a few pastorates there he retired from the ranks of the ministry.

JOHN P. COLEMAN, after a few years of earnest work in this Conference transferred to the Northwest Iowa Conference in 1874; but his ministry there was very brief. He died while yet a young man. Brother Coleman entered the Conference from my home town, Hartford, and I can well remember him as an older boy than myself, to whom I looked up.

L. A. TALLMAN was a quiet, earnest man, and not specially youthful when he entered the Conference and he transferred to the Kansas Conference in 1875, since which date I have heard nothing from him.

WILLIAM M. MULLINIX came to this Conference from Ohio and filled pastorates at Fourth Street Church, Wheeling; Morgantown and Charleston. In 1876 he was transferred to the Kentucky Conference and stationed at Covington, and from there he went to Portland, Oregon. Soon afterward he retired from the ministry, and since then has been editor of a daily paper, and state organizer for one of the fraternal orders in Iowa. He is a man of rare gifts and remarkable talent as a public speaker.

GEORGE W. MCCLELLAND, after a few years service in this Conference, was transferred to the Kentucky Conference in 1876. He located in 1879, and since then he has supplied churches in the Kentucky, the Detroit and the West Virginia Conferences. Brother McClelland returned to his old home State and resided at Red House Shoals.

WESLEY PRETTYMAN came to this Conference from our work in the South, and was returned by transfer to that field after a few years here. He was born in Chambersburgh, Penn., in 1828, and closed his life at Rowland, Alabama, May 17, 1901. He was a peculiar man but very earnest and devoted.

W. C. GRIFFITH came from the Baltimore to this Conference and returned to that Conference in 1876. He is now a superannuated member of that Conference and resides at Hagerstown, Md. He is a man of good literary taste and writes a good deal for the religious press.

J. T. MCCARTNEY gave fair promise of usefulness before he left this Conference, and transferred to the North Ohio Conference in 1876. He was born in Pennsylvania and began his ministry in this Conference in 1870, and he closed his ministry and life at Nashville, Ohio, on April 21, 1884, at the age of 41 years.

ALEXANDER MARTIN was born in 1822, and began his ministry in this State in 1847, and closed his career in Indiana, December 16, 1893. He filled important churches in this Conference, was the head of the old academy at Clarksburg, and afterward was president of the state university at Morgantown. I can well remember what a stir there was in this State when he retired from

that important position, the people feeling that there was politics in it. He was transferred to the Indiana Conference in 1876 and became president of DePaw University—then called Indiana Asbury University. Dr. Martin had some rare characteristics of manhood; that sturdy Scotch integrity and superb staying quality that could always be depended upon. As a speaker he was strong and sensible, rather than eloquent or specially pleasing.

JOHN S. FREELAND was born in 1845 and died on January 2, 1885. He joined this Conference in 1871 and transferred to the Iowa Conference in 1877. He did excellent work in his western home. He was a wise and successful young minister.

FRANKLIN BALL began his ministry in this Conference about 1856 and served some good churches. He built the State Street Church in Charleston about forty years ago. He was afterward presiding elder of the Wheeling district. He left us in 1877 and went to the Central New York Conference. He died at Towanda, Penn., July 31, 1886, aged 63 years and was thirty years in this ministry. He stood for high standards of Christian living, and was an out and out Methodist who told everybody the truth whether it pleased or otherwise.

J. MCKENDREE REILLEY came to us from the Baltimore Conference and after a brief pastorate at the Fourth Street Church, Wheeling, he returned there. He began his ministry in 1844, and closed it with his life on June 2, 1897, at Baltimore, aged 80, having given 53 full years to the ministry of reconciliation. Dr. Reilley was an old fashioned and powerful preacher of the Gospel of Christ. At times he was startlingly dramatic, and at other times he burned with a great fervor. He was indeed a prophet who boiled over. He was transferred from this Conference in 1877.

W. T. LEWIS was a lawyer before he became a preacher. He entered this Conference about 1875 and went from it to the North Ohio Conference in 1877. He afterward joined the Wilmington, then the Wyoming Conference, and is now stationed at West Worcester, N. Y.

J. W. HUGGINS came into this Conference in 1873, and was a member of my class. He was a gifted young man and full of promise but was physically frail. He transferred to the Iowa Conference in 1877, and preached there but a few months, dying April 12, 1878.

ASBURY R. REILLEY, a younger brother of Dr. J. McKendree, like his great brother, came to us from the Baltimore Conference, served two churches, Parkersburg and Thomson, Wheeling, and then returned there in 1878. He was a brilliant man, but while with us he was in feeble health. He began his ministry in 1853, and his life ended at Cumberland, Md., January 12, 1908, having been 47 years in the ministry, and attained an age of 78 years.

J. P. VARNER spent but a few years in this Conference and in 1879 went to the Michigan Conference. After a few years there he was transferred for mission work to Laramie, on account of the ill health of his son. This son was drowned while the family were in the far west, almost breaking the hearts of his parents. Brother Varner now lives on a farm but preaches as opportunity offers. His father and mother founded Methodism in Salem, West Virginia.

AUGUSTUS C. GEORGE began his ministry in 1847 in the old Genessee Conference. He came to this Conference about 1878, and after three years at the Fourth Street Church, Wheeling, and one year at Parkersburg, he was transferred to the Rock River Conference and appointed to Centenary Church, Chicago, to succeed that lovely heretic, Dr. Hiram Thomas, also a West Virginian. He never was a strong man physically and in that rigorous climate his health failed and he passed away August 7, 1885. Dr. George was really a great man. He was unique and original to a rare degree. He was a voluminous and vigorous writer and he contributed freely to nearly all of our Methodist periodicals. He wrote several small books and was the originator of the Ecumenical Conference idea. It is one of the joys of my life that I was personally acquainted with him, and on somewhat intimate terms.

ISAIAH C. PAUGH came into this Conference in 1876 and in 1880 was transferred to the East Ohio Conference. Some years ago he went from Ohio to the Northwest Kansas Conference, and is now stationed at Eureka, Kansas.

EDGAR S. WILSON united with this Conference in 1858 and transferred to the Central Illinois Conference in 1881, and is now a supernumerary member and located at Fairburg, Illinois. Edgar S. is a brother of W. Colman, and is a man of considerable natural ability.

J. SUMNER STONE was a Wheeling boy and came into this Conference in 1879, and went as a missionary to South India in

1881. He returned and entered the New York East Conference in 1888 and the New York Conference in 1890. He is the pastor of the Church of Our Saviour in New York City where he has been stationed for a dozen years or so.

J. A. H. WILSON is the youngest of three brothers who joined this Conference, one after the other. This brother transferred to the Central Illinois Conference in 1881, and the California Conference in 1896. Is on the retired list and resides at Azusa, California.

JOHN RHEY THOMPSON began his ministry in the Pittsburgh Conference about 1871, and came to the West Virginia Conference in 1873. After pastorates at Chapline Street Church, Wheeling, and Morgantown, he became president of the State University. About 1885 he was transferred to the Newark Conference and stationed at Hedding Church, Jersey City. From there he went to the New York East Conference and served a half dozen of their chief churches. His slight body broke under its burden and he closed his earthly life on July 21, 1904, and was buried at Meriden, Conn. Dr. W. C. Snodgrass and myself attended the funeral services. This little man spoken of by his intimate friends as the "little giant," was an intellectual phenomenon. His mental achievements were simply marvellous. When at his best he was among the dozen greatest living preachers of this country. He was truly a prince in the pulpit. He had a voice with a thrilling bird or flute note in it that caught one's sensibilities before you were aware of it. His steady and noble climbing to the peak of a climax was a treat and an inspiration to the preachers who heard him. He was a university president at twenty-seven. For many years he will be remembered in West Virginia.

CHARLES E. MANCHESTER was born in Litchfield County, Conn., the county in which Henry Ward Beecher came first to see the light. He entered this Conference in 1871, and after serving several of its best churches, and a term on a district, he transferred to the East Ohio Conference in 1881. There he has been pastor of some of their largest churches, and presiding elder of an important district. He still is hale and hearty and in the active ranks as pastor of St. Paul's Church, Cleveland. Dr. Manchester is a most successful pastor and a wise counsellor, and he has a broad capacity for friendship. His large and commanding presence in the pulpit naturally created a strong feeling of expectancy in the minds of his congregation, and usually he did not disappoint them.

He was McKinley's pastor at Canton and preached the funeral sermon of the martyred president.

H. H. WESTWOOD entered the West Virginia Conference in 1872, and remained here until 1881 when he transferred to the Baltimore Conference. After a short time in his old home Conference he went to the Pittsburgh Conference, where he was in the active work till last year when he took a superannuated relation.

SYLVESTER LOWTHER became a member of this Conference about 1874, and was a native of this State. In 1879 he went to Drew Seminary, and in 1881 he transferred to the New York Conference. Here he served some of their strong churches, and in 1902 he joined the Pittsburgh Conference, and was made pastor of the old Butler Street Church. He was never specially rugged and at Pittsburgh he failed gradually until July 8, 1903, when his call came. He closed his eyes among his friends at Parkersburg, in this State. Brother Lowther was a rare spirit. His manhood was of the loftiest type. A mean or little or narrow man would feel ill at ease in his company. He was a moral tonic to me. I often think of him and long for him.

W. COLEMAN WILSON, the oldest of the three brothers who came into this Conference from Taylor county, united with the Conference in 1857, one year ahead of his brother Edgar. He closed his work in this Conference as presiding elder of the Wheeling district and transferred to the Central Illinois Conference in 1882. He afterward went to the Nebraska, North Nebraska and Southern California Conferences. He was presiding elder of the Kearney district for one term. He retired from the active work a few years ago, and is now the owner of an orange grove near Los Angeles.

GUSTAVUS C. SHAFFER, a native of Preston county, this State, joined this Conference in 1871, and was the pastor of the First Church in Charleston just thirty years ago. He transferred to the Central Illinois Conference in 1882 and has been in the active work there ever since. He is now stationed at Millford, Ills.

ASHFORD HALL came into the ranks of this Conference early in the fifties, and did faithful work for many years in this field. In 1882 he transferred to the Central Ohio Conference, and was in the effective ranks for quite a period before he retired. On account of failing eyesight and feeble health, he at last stepped aside, and his useful and beautiful life ended at Findlay Ohio,

October 23, 1906, at the age of 80. Brother Hall was a quiet, reserved and diffident man, but thoughtful to a degree and a very instructive and helpful preacher. Dr. George once said that one of Hall's sermons would require as much work as one put on a crop of corn.

C. P. MASDEN was pastor of the Fourth Street Church, Wheeling, for one term, and at its close in 1882, he transferred to the Wyoming Conference. He began his work in the Philadelphia Conference in 1863. For seven years he served the Reformed Church in Philadelphia, succeeding Dr. Talmage when he went to Brooklyn. He had the rare distinction of being a member of ten Annual Conferences, including his term of service in the Dutch Reformed Church. The order of his Conferences was as follows: Philadelphia, Reformed Church, West Virginia, Wyoming, St. Louis, New York, New York East, Colorado, Wisconsin and Illinois. He has now taken the superannuated relation and resides at Berkeley, California. Dr. Masden was a most successful pastor, and a master in the prayer meeting.

STEPHEN CUMMING, a son of old England, entered this Conference in 1876, and after a half dozen years of earnest service here he went to the East Ohio Conference in 1882. He is now superannuated and resides at Gradenhutzen, Ohio.

FRANK A. TRIPPETT, a native of this State, came into the Conference in 1871, and transferred to the Genessee Conference in 1882. He located in 1883, and was readmitted in 1884. In 1891 he again located and is now a practicing physician.

J. E. MERCER, after a half dozen years in this Conference, went to the Central Illinois Conference—a sort of Botany Bay for us—and has been in the regular ministry out there ever since. He is now stationed at Washington, Illinois.

W. E. RIPPEY, after a number of years in the West Virginia Conference, entering it in 1871, went to the Central New York Conference in 1883. He was in the effective ranks for a number of years, as pastor and conference evangelist. He was born in 1837 in Seneca, N. Y., and died at Berlin Centre, N. Y., May 18, 1910.

DAVID TASKER entered this Conference in 1872 and in 1883 went to the Central Illinois Conference. We find no record of him since.

LEONIDAS D. KING came to this State from Ohio and joined this Conference in 1874, and in 1883 went out to the Central Illinois Conference. I frequently met him while out there. He spent some years in the Minnesota Conference, but later returned to the Central Illinois and is now stationed at La Hogue, Ills.

EDWARD W. RYAN is a native of Fayette County, West Virginia, and came into this Conference in 1862. He served the best charges in this Conference for twenty years, and at the close of his term as presiding elder of the Wheeling District he transferred to the Detroit Conference in 1883. For a long period of time he has been a pastor of great churches in that frost-bound region, and a few years ago he retired to live in that beautiful city of Detroit. Dr. Ryan is a most nimble and felicitous speaker, and his social powers are of the very highest order. When I was a young boy this talented man was my pastor, and he had much to do in moulding my life. He took me into this dear old church and married me. I shall always be grateful to him. He was a member of the first constitutional convention of West Virginia.

WILLIAM M. WEST came to us from the Baltimore Conference in 1876, and went to the Cincinnati Conference in 1884. In 1893 he took the retired relation and resides at Madisonville, Ohio.

A. M. BOWLIN was admitted into this Conference in 1880, and in 1884 was transferred to the Central Illinois Conference, and has been in the work there ever since. He is now stationed at Cooksville, Ills.

WINFIELD C. SNODGRASS began his brilliant career in this State. He entered the Conference when but a lad in 1868. He was pastor of some of the best churches in this Conference, and while in his first year as presiding elder of the Wheeling district he transferred to the South Kansas Conference in 1884 and was stationed at First Church, Emporia, Kansas. In 1887 he was transferred to the Newark Conference. Here he has had five long and important pastorates, and he now is pastor of the famous old Market Street Church, Paterson, N. J. Dr. Snodgrass is a cultivated, scholarly man, and takes his place among our really great preachers. He has travelled widely and is a most pleasing and instructive lecturer.

BEDFORD L. PERRY located in 1885, and was readmitted into the Erie Conference, and has been in active work there ever since. His present church is at Youngsville, Penn.

GEORGE C. WILDING was born in South Wales, Great Britain, and came with his parents to Hartford, West Virginia, while yet a small boy. He entered this Conference in 1873, having supplied the Nicholas Circuit the year before. After five pastorates, at the close of his term as presiding elder of the Parkersburg district in 1885, he was transferred to the Central Illinois Conference, and here served two churches—Monmouth and First Church, Peoria. He was transferred to the Puget Sound Conference and remained there, in Tacoma and Vancouver, until 1896, when he was transferred to the Newark Conference. Here he has served four churches and is now the field secretary of the Centenary Fund and Preacher's Aid Society, and resides in Newark, N. J.

THOMAS B. HUGHES was born on Elk River not far from this city of Charleston. He came into the Conference in 1857, while yet a mere youth. He was a pastor and presiding elder in this Conference up to 1885, when he was transferred to the Iowa Conference. Here as pastor and presiding elder he served the church ably and faithfully. At the expiration of his fifty years in the itinerancy he retired with honors, and now makes his home at Grinnell, Iowa. Dr. Hughes is the father of Bishop Edwin Holt Hughes, who was born at Moundsville, and of Dr. Matthew Simpson Hughes, the most eloquent preacher upon the Pacific Coast, who has yet higher honors awaiting him.

JAMES W. LAMBERT is a native of Randolph county in this State, and joined this Conference in 1876. He was transferred to the Iowa Conference in 1885. In this same year there were transferred West, the pastor of the Parkersburg Circuit, Lambert; the pastor of the Parkersburg Station, Hughes; and the presiding elder of the Parkersburg District, Wilding; and it was not a very good year for transferring, either. Brother Lambert has been a successful pastor and presiding elder in Iowa for twenty-six years, and is now pastor at Danville, Iowa. He is a genial, great hearted Irishman. I often want to see him.

WILLIAM B. TREVEY was in this Conference but a few years till he transferred to the Erie Conference in 1885. His ministry there was pitifully brief for he died at Saegertown, Penn., September 12, 1887, aged 32, and was buried at Moundsville, West Virginia.

JOSEPH E. SMITH began his ministry in 1857, and is one of the many "Wise Men from the East" who have come to serve as

pastors of that great old Fourth Street Church, Wheeling, and for a few years have been a blessing to the Conference. But few have stayed beyond their term in this famous church. He went from us to the Wyoming Conference, and he recently closed a ministry of 57 years, on December 6, 1910, at Washington, D. C. A man of great and virile intellect and a mighty preacher of the gospel.

WILLIAM WIRT KING is another son of the parsonage; his father an honored member of this Conference, and my colleague in the General Conference of 1884. I had the honor of being the son's presiding elder at Williamstown almost thirty years ago. This young West Virginian has served some of the best churches in Methodism—Lafayette, Ind., Grace Church, Wilmington, Del., and two terms at Lindell Avenue, St. Louis. West Virginia need never be ashamed of this brilliant representative, and he is never ashamed of her.

FRANCIS N. LYNCH is another product of this hill country. He came into this Conference in 1881 and rendered brilliant service here till transferred a few years later. He has been a member of the North Ohio, the Southwest Kansas, and the Kansas Conference, and has served some strong churches. He is now pastor of First Church, Omaha, Nebraska. He is a preacher of torrential power at times, and always is fascinating.

WILLIS PALMER came to this Conference about 1880 and tarried with us but a few years. In 1885 he transferred to the Cincinnati Conference, and we find no later record.

ELY HARBERT, after a few years in this Conference which he entered in 1878, was transferred to the Nebraska Conference in 1885, and from there to the Colorado Conference, where he is now a superannuate.

A. S. LOVEALL entered this Conference in 1880 and in 1886 he transferred to the Iowa Conference, and then to the Dakota Conference, where he now is effective and stationed at Faulkton.

NEWTON M. SUMMERVILLE came into this Conference in 1881, and went out to the Nebraska Conference in 1887. He did good work out there and died a few years ago.

HENRY J. BOATMAN entered this Conference in 1872, having for years before been a cultivated school teacher. He transferred to the Central Illinois Conference in 1887. There he preached for

a number of years, and finally retired and now makes his home at Fullerton, California.

OKEY J. MOORE was reared in Tyler County, this State, and joined the West Virginia Conference in 1880. In 1887 he was transferred to the Colorado Conference, and a few years later to the East Ohio. There he has served good churches and is now the successful pastor of Belmont Church, Youngstown, Ohio. Here is a clean and devoted minister. As his presiding elder I early learned to love him.

R. E. WOODRUFF came into the Conference in 1882, and in 1887 was transferred to the Central Ohio Conference and has been there ever since. He is now pastor at Harrod, Ohio.

W. G. MATTON was in this Conference a very short time and transferred to the Blue Ridge Conference in 1888. We have no later record.

SANFORD P. ARCHER is a native of Wirt County in this State, and entered this Conference about 1886, and went to his brothers in the Central Illinois Conference. He has worked there faithfully ever since, and is now stationed at Hale Chapel, Peoria.

GEORGE M. KELLEY entered this Conference 1886 and in 1888 went to the Central Illinois Conference. Some years later he transferred to the Pittsburgh Conference, and is now stationed at Christy Park Church, McKeesport, Penn.

WILLIAM E. LOOMIS entered the Conference in 1870, and from Hartford, my old home town. His little shoemaker shop was just across the street from the old company store where I was a clerk. From us he went to the North Dakota, the Dakota, and the Minnesota Conferences. He died at Birchwood, Wisconsin, May 2, 1906, aged 60. An upright, devoted man was he.

DANIEL COOL was born near Buckhannon in 1837 and admitted to this Conference in 1857. He transferred to the Central Illinois Conference in 1889, and remained in the work till 1896, when he took a superannuated relation and returned to Newburg, this State, to spend his last days. He died August 10, 1911.

S. B. D. PRICKITT was born in Georgia in 1840, and reared in New Jersey. He joined this Conference in 1867, and was pastor of the Charleston Church in 1879 and later was presiding elder of the Guyandotte district. He transferred to the Newark Con-

ference in 1889, and was in the work for about a dozen years when he retired and edited *The Metuchen Recorder* up to the time of his death. He was assassinated July 15, 1908, in front of his home, by a drunken man, whom Brother Prickitt, as recorder of the village, had sentenced for drunkenness and disorderly conduct. Another good man sacrificed upon the altar of the legalized rum traffic.

C. F. BOLLINGER came to this Conference in 1884, and in 1889 transferred to the North Dakota Conference, and then returned to his old home Conference the Pittsburgh, where he now is stationed at Chester, West Virginia.

JOHN A. DIXON was in this Conference for but a few years and transferred to the Virginia Conference and afterwards to the Oklahoma Conference.

R. F. RANDOLPH served one term as pastor of the Fourth Street Church, Wheeling. He has been a member of the following Conferences: Genessee, Erie, East Ohio, West Virginia, and Wisconsin. He is now pastor at Westfield, N. Y.

J. P. MCCORMICK, after a few years in this Conference, transferred to the Central Illinois Conference, that hungry harbor for West Virginians, and is stationed at Tonica, Ills.

A. W. LOWTHER transferred to the Central Illinois Conference in 1889, after a brief ministry here. We learn that afterwards he went to Iowa.

LEWIS ADDISON CORE is a native of West Virginia, having been born August 22, 1862. In 1889 he joined the West Virginia Conference; and also received his appointment for missionary service in North India under the Methodist Episcopal Church. Arriving in India, November 26, 1889, his first appointment was at Allahabad, where he continued his service until February, 1892. From that time until the summer of 1899, he was preacher in charge and Principal of the High School at Moradabad. A year's furlough, spent in the United States, followed. Upon his return to North India, he filled the appointment of District Superintendent of the Moradabad District from March, 1900, until January, 1909, when he returned to America for his second furlough. Sailing again for India, August 24, 1910, he went to Lucknow, to become Principal of Reid Christian College, a position which he now holds.

GEORGE EDGAR HITE is a native West Virginian. He entered this Conference in 1872 and served some of the strong churches

here and a term on the Wheeling district. In 1890 he transferred to the Troy Conference and served the two chief churches of Albany. Then he transferred to the Pittsburgh Conference and was pastor of the Butler Street Church, in Pittsburgh. In 1902 he transferred to the New York Conference and served that fine church, built by him at White Plains, for nine years. He is now pastor of the elegant Trinity Church, at Newburgh, where he exchanged with M. F. Compton, a son of West Virginia. Dr. Hite is a strong and commanding character.

WILLIAM T. CHEUVRONT joined this Conference in 1874, and transferred to the North Dakota Conference in 1890. He soon returned from there and died very suddenly and mysteriously in a hotel near Columbus, Ohio.

FRANK FLETCHER was a Parkersburg boy and came into this Conference in 1887. In 1890 he was transferred to the Wilmington Conference, where he remained until about 1900 when he transferred to the Troy Conference. Last spring, 1911, he was transferred to the New York Conference and stationed in Kingston.

STARK W. ARNOLD, a native of this State and of its best stock, entered this Conference in 1887, and in 1890 was transferred to the Genessee Conference. A few years completed his earth's work. He was born at Beverly, West Virginia, and closed his noble life at Ocean Grove, August 16, 1898.

ARTHUR L. HUGHES came into this Conference in 1888, and transferred to the Central Ohio Conference in 1890. A few years ago he located, was in Government service at Washington. He resides in St. Albans, this State.

R. E. BENSON, after a brief period spent in this Conference, transferred to the Baltimore Conference in 1891 and is stationed at Chestnut Ridge, Md.

H. L. WARD entered the West Virginia Conference in 1887 and went to the East Ohio Conference, and is stationed at Mineral City, Ohio. I have visited in his home and I think him to be a man of fair ability.

H. R. BLAISDELL was transferred to the Kentucky Conference in 1891, and we have no further record.

THOMAS H. CLARK came into this Conference in 1887 and was transferred to the Ohio Conference in 1891. A few years later he located and began the practice of law. He was a member of

the State Legislature, and a sturdy champion of the temperance cause, and the author of a famous temperance law. He is a brother of Rev. Charles E. Clark and resides in Columbus, Ohio.

GEORGE E. FISHER also entered the Conference in 1887, and in 1891 went to the Ohio Conference, and is stationed at Marietta.

J. H. STRATTON came into this Conference in 1887, and in 1891 went to the Ohio Conference and we have no further record.

WILLIAM P. WEEKLEY came from Ohio and joined this Conference in 1884, and served in it up to 1889 when he was transferred to that ever willing Central Illinois Conference. In 1893 he was transferred to the Ohio Conference. He was superannuated in 1908, and resides at Reedsville, Ohio.

JOHN H. REDMAN entered this Conference in 1889, and went to the Ohio Conference in 1891, and is stationed at Amanda, Ohio.

CHARLES W. CUSHING was another of the gifted special transfers for the Fourth Street Church Wheeling. He has been a member of these Conferences: Vermont, Troy, New England, Erie, East Ohio, Genessee, and West Virginia. He was born in Vermont in 1824 and died April 8, 1895. A successful and popular pastor.

BENJAMIN JENKINS CHEW was born December 18, 1865. He was a graduate of Ohio Wesleyan University and Boston University School of Theology. He became a member of West Virginia Conference in 1892. In the same year he was appointed as a missionary of the Methodist Episcopal Church in India, and sailed for that field August 3, 1892, arriving at his mission station in December. From that time on, until his death, he resided and labored in Calcutta. During the last year or two of his missionary service, he was presiding elder of the Calcutta Bengali District, Principal of the American Methodist Institution, and of the Calcutta Boys' School, also corresponding secretary of the Conference. He died at Calcutta, India, June 4, 1902.

WILLIAM G. RIHELDAFFER entered this Conference from Wheeling in 1874. He was secretary of the Conference for eight years and served a term as presiding elder of the Buckhannon district. In 1893 he transferred to the Des Moines Conference. He died March, 1902, at Mt. Ayr, Iowa, aged 56 years. A sturdy and reliable German was Riheldaffer.

S. ERNEST JONES entered this Conference in 1874. After serving a number of charges and a term on the Wheeling District,

he transferred in 1894 to the New York Conference. His pastoral record was excellent here up to 1905, when he was made chaplain of Sing Sing, a place that he has well filled ever since. He resides at Ossining, N. Y.

S. D. HAINES came into this Conference in 1884 and in 1894 he went to the St. John's River Conference. No later record is at hand.

WILLIS E. DEAN came into the Conference in 1889 and in 1895 went to the East Ohio Conference and is now at Plainfield, Ohio.

S. H. DAY served a few years in this Conference and in 1895 went to the St. John's River Conference. Have no later record.

W. C. L. CARROLL came into this Conference about 1894 and in 1896 was transferred to the North Dakota Conference, then to the Kentucky and then to the Ohio. Is stationed at Logan, Ohio.

WILLIAM T. HELMS joined this Conference in 1893, and in 1897 was transferred into the Newark Conference. In less than a year he became a chaplain in the United States Navy where he remained for about twelve years. He then located to practice law and settled at Hollywood, California.

BENNETT W. HUTCHINSON entered this Conference about 1887, and was president of the Conference Seminary for a number of years. In 1898 he was transferred to the Genessee Conference and became president of the seminary at Lima. A few years later he transferred to Pittsburgh Conference, and is now stationed at Oakland Church in Pittsburgh, Penn. He had much to do with the present success of the college at Buckhannon.

GEORGE W. GRIMES came into this Conference in 1881, and transferred to the Kansas Conference in 1898. Afterwards he went to the Wisconsin Conference and then to the Ohio. He now occupies a supernumerary relation. He was a wizard in the financial realm and would have made a record in "Wall Street." His present address is Portsmouth, Ohio.

BLACKBURN B. EVANS came from the Methodist Protestant Church in 1885 and departed in 1904 for the Central Illinois Conference, and from that into the Rock River Conference. Is now stationed at Princeton, Ill.

G. W. ALLEY went to the Indiana Conference in 1899 and then to the Northwest Indiana Conference, and is now stationed at Royal Centre, Ind.

L. S. CARTER went to the Central Ohio Conference in 1899 and then to the Des Moines Conference and is at Rippey, Iowa.

C. S. HUGHES transferred to the North Nebraska Conference and has taken a supernumerary relation.

J. L. SOOY spent a pleasant pastorate at the Fourth Street Church, Wheeling. He was born in New Jersey in 1849 and has had pastorates in these Conferences: New Jersey, Kentucky, Genessee, Des Moines and West Virginia. He is now the District Superintendent of the Buffalo district. This good man is a well balanced and lovable character.

W. J. HARKNESS is a Philadelphia boy, and entered this Conference in 1887. In 1900 he was transferred to the St. John's River Conference, and is stationed at DeLand, Florida.

S. L. BOYERS was a member of this Conference and president of the Conference Seminary for a few years. In 1900 he transferred to the East Ohio Conference, and then to the Dakota, and then to the Des Moines. He is now stationed at Dexter, Iowa.

M. D. NUTTER spent a few years here and then in 1900, transferred to the Wilmington Conference, and is stationed at Harlock, Md.

CHARLES E. CLARK, a native West Virginian, entered this Conference in 1884 and filled a few good charges before going to the East Ohio Conference in 1901. He served a church in the Troy Conference, and then returned to the East Ohio Conference. He is now pastor of the Euclid Avenue Church, Cleveland, Ohio.

As regards the other churches or denominations, we have not been close or stingy with our men. A goodly number of the former members of this Conference have taken pastorates in our sister churches. This has been true for a hundred years, all over the country, and quite largely accounts for the mellowing of their rigid theology. Among those that we recall at this time are these:

GEORGE MCGREW, of Kingwood, a son of James C. McGrew, one of the noblest laymen this Conference ever produced, and a delegate to the First Ecumenical Conference in London in 1881.

began life as a Methodist preacher in the New York Conference. While yet quite a young man he went out from us and entered the clerical fold of the Protestant Episcopal Church, and he has risen to considerable eminence among these humble churchmen. He yet continues in the work of the ministry. A number of others have followed him into this mother-fold, and but few have gone to any of the other branches of God's church. Among them are: Frank Hornbrook, of Wheeling; Charles E. and George C. Shaw, sons of an honored member of this Conference, my old friend, W. H. Shaw; that eloquent Irishman, James B. Fitzpatrick, who came to us from the Methodist Episcopal Church, South, and tarried but a brief time, and that gentle and lovable soul, C. Hely Moloney.

There is still another class of men who should be noted in this paper. I refer to those who never joined this Conference, but are true West Virginians, and are making a mark in the ministry of our Church all over our land. There are so many of this goodly company that we can do little more than merely name them: Edgar A. Lowther is a gifted young man in the New York Conference, a son of Robert and nephew of Sylvester; William M. Warden, a faithful pastor in the New York East Conference, a son of J. M. Warden of this Conference; Orrin W. Snodgrass, a son of Winfield C., and a talented young man, a member of the New York East Conference; Henry L. Wriston of the New England Conference, and the head and manager of the newly organized Methodist Ministers Mutual Aid Society; the Dolliver brothers, sons of the irrepressible J. J., formerly of this Conference. Robert H. Dolliver, superintendent of the Black Hills Mission, died at Hot Springs, S. Dakota, just after the close of the recent session of that Mission. He was a law partner of his great brother, Senator Jonathan P. Dolliver, and gave up a lucrative practice for the ministry, and went into the hardest fields that he could find; W. Compton, pastor of that splendid White Plains Church in the New York Conference; Hugh Houston, superintendent of the Kingston district in the New York Conference; Luther Tenant, superintendent of the Burlington district in the Iowa Conference; Isaac P. Teter, of the Iowa Conference, who filled two full terms as presiding elder, was a chaplain during the war of the sixties, and served a term in the State Legislature, who has been recently called to his reward. And to crown all, we have a noble group of Bishops to our credit; Bishop John W. Hamilton, who was born at Weston, a knight whose sword is drawn to defend every great and noble cause;

Bishop Charles W. Smith, a son of the warlike Wesley, we claim him if he was so unfortunate as to have been born in Pennsylvania, for he came here very soon after his arrival in this world and made it his home for the next score of years, one of the greatest legal minds of the church; Bishop William F. Anderson a farmer's boy of Monongalia county, and one of the chief executives of the Episcopal bench; Bishop Edwin Holt Hughes, son of our own Thomas B., and one of the brainiest men and one of the great preachers of our Methodism; and last, but not least, Matthew Simpson Hughes, the elder brother of this youthful Bishop who returned to his father's house, who himself, at the last General Conference, had a fine vote for Bishop and who yet may—well, suffice it to say, he is yet a comparatively young man, and there is to be another General Conference next May. He is recognized as the greatest preacher upon the Pacific Coast. (He was elected Bishop in 1916.)

This is a host of men for any Conference to be proud of. And near us, but hidden from us, is that invisible company of West Virginia preachers whose work is done, and well done, whose crowns are won, and well won, who rest from their labors in the company of that redeemed and ransomed host, but who are still profoundly interested in us and our work. May we so live and labor and love as finally to have a place among them and a part in their great joy.



Table of Contents

Rev. George C. Wilding, D. D.	<i>Frontispiece</i>
Biographical History	3
Geo. W. Deemer	5
Abraham Loughbridge	6
Silas Burns	7
William Summers	8
Eli H. McLaughlin	9
Alpheus Robe	10
Jesse Freeland	10
Gordon Battelle	11
James A. Young	11
Jacob S. Patterson	15
Paul Vandervort	17
William B. Carroll	18
W. D. Warman	18
Philip Green	19
Allen B. Smith	21
George Monroe	24
Edgar B. Blundon	25
George W. Richmond	26
Thomas M. Hartley	27
Michael Dowler	28
Moses Titchenel	29
Wilson L. Hindman	31
J. G. Blair	32
Frances M. Hughes	35
J. C. Sidebottom	35
Francis Guthrie	36
Samuel D. Jones	36
L. D. Heatherly	37
J. G. Weaver	37
George W. Parriott	37
William H. Young	38
David M. Heaston	39
Neville C. Beckley	40
John S. Laughlin	41
Samuel Steele	42
Andrew Dixon	44
Robert S. Laughlin	44

Calivn Conner	45
John C. Kurtz	45
Thomas P. Ryan	46
John B. West	48
John W. Hess	50
Daniel Webster Smith	51
George R. Copeland	52
George Crosfield	53
J. W. W. Bolton	54
Thomas H. Trainer	54
Samuel R. Dawson	56
E. H. Orwen	56
John C. Rexroad	58
J. B. Pinchen	58
John W. Reger	58
Loren L. Stewart	60
Samuel Hitchens	61
William Ryland White	61
Richard M. Wallace	63
T. E. Galway	64
John A. Williams	65
Richard Northcraft	65
J. T. Eichelberger	66
Richard L. Brooks	66
Robert Brooks	67
J. L. Boylen	67
D. A. McGinnis	68
D. S. Benedum	68
Alexander Justice	69
Caleb J. Trippett	70
Benjamin Hagar	71
Betram L. Mercer	71
Ashby Stevens	72
Benjamin Darlington	72
Andrew Jackson Lyda	73
G. W. Metheny	74
George E. Morris	75
John Conwell	76
Vanlindon Sanford	77
Benjamin Ison	78
John A. Marteney	79
Gideon Martin	80
Perry C. Mays	82

A. B. Rohrbough	83
Elmer A. Davis	84
Napoleon Bonaparte Johnson	85
James L. Clark	86
Spencer King	88
E. Renix Skidmore	90
H. L. Poling	91
R. L. Woodyard	91
James I. Dolliver	92
Randolph Sylvester Welch	96
Albert Cameron	97
Wallace Pembroke Guinn	101
David W. Ruble	101
Martin Talbott	102
A. D. Perry	103
James T. Carroll	104
Stephen A. Coffman	106
Thomas Cotton	106
William E. Lovett	107
A Sketch of Early Ministers	111



